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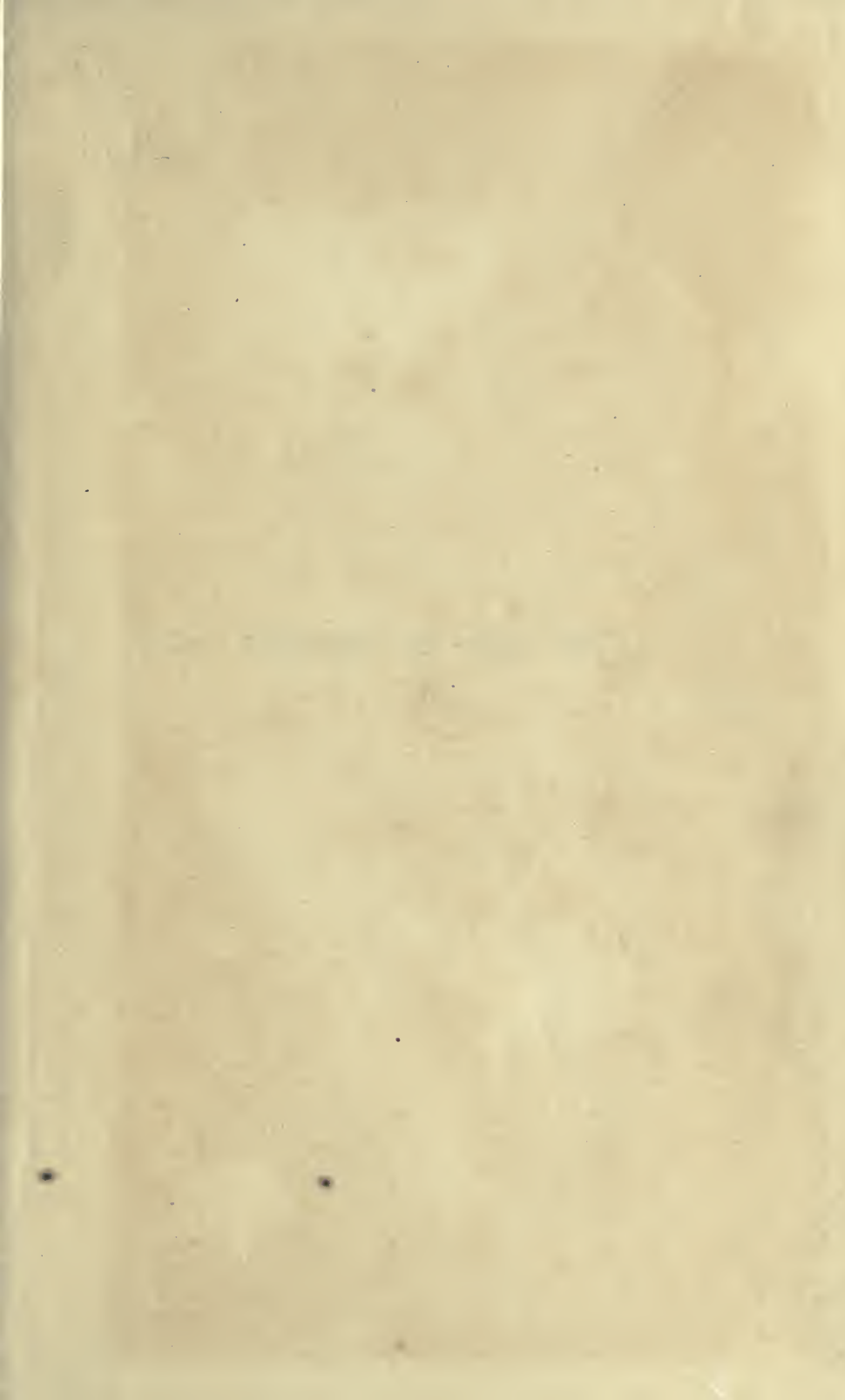
# Sayings of the Wise

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## General Preface.

The central purpose of this Series of Books is not to excite the least ill will or prejudice towards any existing body of Christian men and women whatsoever: but rather to implant and cherish in the hearts of all its Readers a perfect detestation and execration of Compulsion in Religion; and of Persecution for Religious Opinions.

Christian History only too sadly demonstrates the truth of our blessed Lord's saying, 'I came not to send peace; but a sword'; because we mortals will not act upon the Golden Principle of Life that he has given us, 'By this shall all men know that ye are my disciples; if ye have love one to another.'

E. A.



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## Introduction.

**F**RANCIS BACON, Viscount SAINT ALBANS, in his Essay, 'Of Study,' states,

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously [*minutely*]; and some few to be read wholly, and with diligence and attention.

This short Volume belongs to the last of these Classes of Works.

2. One of the great difficulties that young folks have to contend with, in their starting in life, is to gain true ideas as to how other people are likely to act; or, to put it in other words, to know what are the normal motives of the human heart.

Here then are studies of Human Nature made by the quick-witted Greeks more than two thousand years ago. If what they said concerning Men and Manners, in that far off Age, and in that totally different civilization from ours, is also true in the present day; it is likely to be universally true to the end of Time. For Human Nature remains the same through all the Ages.

That is why these Sayings may be so helpful to the young: while their elders will be able to confirm many of them, from their own personal experience.

3. BALDWIN had a very humble opinion of this Work. He regarded it as a blunt Whetstone; whereon its readers might sharpen their wits, by discriminating and weighing the various Sayings of which it is composed.

These Sayings touch upon most of the things that concern a human being in his passage through this mortal life: so that everyone can learn something from them.

4. The following Lives of the Philosophers are but slight Sketches; written according to the Classical Knowledge that existed in England in the year 1547 A.D.

## Introduction.

Some of the statements in them, however, are wholly fictitious ; such as the following :

The Pillars of Stone, on which it was said that the Sons of SETH engraved, before the Flood, their knowledge of Astronomy. pp. 14, 21.

Also the Letter said to have been written by PLUTARCH to the Emperor TRAJAN. pp. 74, 75.

And likewise the statement that the Philosopher SENECA was a disciple, at Rome, of the Apostle PAUL. p. 76.

But though these are all mere Legends, they are very pleasant ones ; and one could wish that they had all been true.

Scattered through these Lives will be found a number of pithy Sayings.

4. There are two contributions to English Literary History in this Work :

(a) The Translation from EURIPIDES by ROGER ASCHAM, at page 173.

(b) The Earl of SURREY's Translation of MARTIAL's Epigram on 'The things that cause a quiet life,' at page 177.

It is noticeable this latter Translation appeared in the First Edition of this book, the printing of which was finished on 20th January 1547 ; or ten years earlier than its reappearance in TOTTELL's 'Miscellany' in 1557.

The Earl of SURREY was beheaded on the 21st of that same January 1547 : and therefore this Poem is the only piece of his English Verse that was ever published in his lifetime.

EDWARD ARBER.



[The Title Page of the First Edition.]

*A Treatise of Moral Philosophy,*

*containing*

*The Sayings of the Wise.*

*Gathered and Englished by*

*William Baldwin.*

*Imprinted at London,  
in Fleet street, at the sign of the Sun,  
over against the Conduit,  
by Edward Whitchurche.*

*20 January 1547.*





To the Right Honourable the Lord Edward  
Beauchamp, Earl of Hertford, W. Baldwin  
wisheth increase of Virtue, Honour,  
and Learning.

**W**HEN I HAD finished this Treatise, Right Honourable Lord, I thought it meet, according to the good and accustomed usage of Writers, to dedicate it unto some worthy person; whose thankful receiving and allowing thereof, might cause it to be the better accepted of others.

And forsomuch as it was not of value to be given to any ancient Councillor, which are all therein sufficiently seen already; I judged it most convenient to be given to some that were younger. Among whom, forsomuch as your learning and virtuous towardness was greatly commended of divers and sundry credible persons, I doubted not but that your good disposition (naturally taken of your virtuous parents) would take in worth the gift of this simple Treatise; which although it answer not fully unto your estate, yet disagreeeth it not much with your age: which, with your good report and virtuous disposition, hath embolden me to dedicate it unto you, rather than unto any other; humbly beseeching you to pardon mine audacity herein, and to take in good part the simpleness of my gift.

In which so doing, ye shall not only ensue [*follow*] the steps of your excellent father [, EDWARD SEYMOUR, Duke of SOMERSET], whom GOD, for his excellent and manifold virtues joined with very gentleness, hath called to the high Office [*of*] Protector of this Realm, under our Sovereign Lord, the King's Royal Majesty; but shall also cause others the more gladly to desire it, to the great encouraging of me and others like: which, for the commodity of our country, would gladly help forward all

honest and virtuous studies; among whom, although I am the least, both in age, learning, and wit, yet is my goodwill not much behind the foremost.

And because that your Lordship may the better know how to use this Treatise, and all others, of Moral Philosophy; I have, in my Prologue to the Reader, shewed the right use thereof; wishing that all which shall read the book, shall first note the Prologue: that Philosophy may have her lawful praise; the Holy Scriptures, their due service and reverence; and GOD, his honour, worship, and glory. Who keep your Lordship, with your honourable parents, in health and felicity!

Amen.

[The Title Page of the Revised Edition here reprinted.]

*The Treatise of Moral Philosophy*

*containing*

*The Sayings of the Wise.*

*Newly perused and augmented by*

*William Baldwin,*

*first Author thereof.*

*Imprinted at London,  
in Fleet street, at the sign of the Sun,  
over against the Conduit,  
by John Waylande.*

[1555.]

[The title of the book is written in a decorative font at the top of the page.]

# The Principles of General Psychology

The Principles of General Psychology

Author's name and publisher information, including the name of the publisher and the location of the printing house.

Additional text at the bottom of the page, possibly a preface or introductory remarks, including the author's name and the publisher's name.

Love, and Live!

To the Right Honourable my Lord Edward  
Beauchamp, Earl of Hertford.

**T**HE SAME TREATISE of Moral Philosophy, which, eight years passed, I dedicated to your Lordship, I have, at the Printer's request, newly perused, pieked [*decked*], and augmented: which I was the willinger to do, because that Master PALFREYMAN, in his book bearing the same Title, wherein he hath couched [*comprised* the] most part thereof, though in another order, hath left out that which many most desire; as that which only answereth the name and title of the Volume. For anything is unaptly called, a Treatise, wherein the matter treated of, is not formally defined, discussed, and sundered into the parts; which caused me to search out, and as well as I could to declare, the Beginning and Original, with all the Members, of Philosophy, in my former Treatise: which I would wish had been, with the rest of the book [*of 1547*], allowed, if it be allowable; or if it be not, to have been altered and made perfect, so should the book have been rightly intituled.

I say not this, if it like your Lordship, to disallow Master PALFREYMAN's diligence, or any others that would take pains in the like matter. For, as I said and say still, in the Fifth Chapter of my First Book, the chiefest cause why I did put it forth was, to provoke others more learnedly to handle my rude beginnings. Yet meant I not neither to have had my Work altered: but to have had it remain still, as it was, a Blunt Whetstone.

I hoped that some learned therein would have perused the Rabbis; some others, the Romans; some others, the Sages of our own country; and have severally gathered together their Lives and Sentences: and thereout made



such like and better Volumes, than I had stolen from among the Latins and Grecians.

I thought nothing less than to have any other man plow with my oxen; or to alter, or augment, my doings: which, perchance, if I had thought meet, I could, and would, have done as well as any other.

It may, and will, be thought, I am sure, but untruly, that I have taken this labour in hand again, rather to redeem my name and glory, than for any other cause: which is not so. And yet is a good name such a loss to him that hath none other riches, as may provoke a wiser than I, and that by the wisest judgement, to endeavour, with tooth and nail, as well to preserve, as to procure, it.

But, sure, if Master PALFREYMAN had, with his Additions, writ forth my first book [*Edition*]; and then, as it was your Lordship's, had so rededicated it [to you]: I would never have stirred my pen more therein; so little I esteem the greatest damage. Not that I am grieved to have my good Lord [HENRY] HASTINGS [Earl of HUNTINGDON, *the Dedicattee of Palfreyman's Work*] joined with your Lordship in patronage of my rude Works; whom, if it might please him to vouchsafe it, I would gladly make sole Patron of as good a matter: no, sure[ly], for the more that allow it, the gladder am I.

Neither envy I Master PALFREYMAN's benefit: for I desire every man's preferment; and chiefly theirs, which would further honest studies. But yet would I not have your Lordship to lose your own! although I know your natural gentleness to be such as can be therewith right well contented.

Wherefore, eftsoons [*again*], I humbly commend it to your good Lordship: beseeching you to take it in good worth; and so to apply it, as you have done hitherto, that it may shine in all your doings, and be defended and garnished with your lively [*lifelike*] practice.

I beseech GOD [to] preserve you, with my good Lord your brother and all others your kinsfolk; and to increase you in virtue and honour!

Yours to command,

WILLIAM BALDWIN.

## The Prologue to the Reader.

WHEN PERICLES HAD gathered an army, making [an] Expedition towards the Battle of Peloponessus, having his navy ready rigged and at the point to launch forth; suddenly, there chanced so great a darkness, through an eclipse of the sun, that the day was as dark as if it had been night, insomuch that the stars appeared. At which so sudden and prodigious a wonder, the Pilot being amazed and afraid, as were also divers of the Soldiers, [he] refused to sail any farther.

Which when PERICLES perceived (whether it were in contempt of Astronomy, or to encourage his astonished Soldiers), he took his cloak, and blindfolded therewith the Mariner's eyes: and, at the last, uncovering them again, he asked him, 'If he thought it any wonder because his eyes had been covered a while; and yet were never the worse therefore?' And when the Pilot answered, 'That it was not!' 'No more is it,' said PERICLES, 'although the Moon shadowing the Sun, take away his light for a season!'

And so, contemning a good admonition sent as then by GOD, he sailed forward: to the destruction of his Soldiers; besides the great detriment of all the whole land of Grecia.

In like manner, there be many, now a days, which, as PERICLES despised Astronomy, despise all other Sciences; devising proper toys, as he did, to dash them out of countenance, running headlong through ignorance into contempt of all Good Learning: not only inventing trifling toys; but also wresting the Holy Scriptures (which they understand not) for their peevish purpose.

For if it chance them to be unprov[id]ed with any of the good Sayings of the ancient Philosophers; which so plainly impugne [attack] their vices, that they be unable by good reason to refel [refute] it: then on goeth the brazen face! and a cloak [pretext] must be sought out of Scripture,



either to deface all Philosophy, or else to blind men's eyes withal.

But if they understood the Scriptures, or if arrogancy would let them learn to understand them as they be truly meant [*meant*], then should they, confessing their lewd [*base*] and wilful blindness, be ashamed of their many vices; and cease to dispraise that, that is greatly to be commended.

For although, good Reader, that Philosophy is not to be compared with the most holy Scriptures; yet is it not utterly to be despised. Which (if men will credit the holy Doctors) may be proved by the judgement of Saint AUGUSTINE; which, in his book, *De Doctrina Christiana*, Cap. XL., exhorteth us to the reading thereof, saying, 'If they which be called Philosophers, especially of PLATO his Sect, have spoken aught that is true, and appertinent [*appropriate*] to our Faith: we ought, not only not to fear it; but also to challenge it, as our own, from them which are no right owners thereof. For like as the Egyptians had not only idols and great burdens, which the Israelites did hate and flee; but also vessels, ornaments, and goodly jewels of gold and silver, which the Israelites, departing from Egypt, (under the colour of borrowing) stole privily from them, not of their own mind but by the commandment of GOD, to turn that to a better use which the Egyptians abused. So, in the doctrine of the Gentiles, are not only contained superstitious and feigned Rites, with great burdens of vain labour; all which, we Christians (following CHRIST out from among the unbelieving Gentiles) should utterly detest and avoid: but also much Good Learning, meet for to serve the Truth; with some most profitable Precepts of Good Manners, wherein are found some Truth, how to worship the eternal and only GOD, etc.'

These be the words, judgement, and counsel, of that most holy Doctor concerning Philosophy. The which, if many had well remembered, which (under the title of Philosophical Science) have, with Sophistry, corrupted the true sense of holy Scripture: neither should there have been such contention as now reigneth everywhere; neither faultless Philosophy have been so much despised.

Yet think not, loving Reader, that I allow Philosophy

to be Scripture's Interpreter: but, rather, would have it as an Handmaiden to persuade such things as Scripture doth command. In which kind when it is used, then may all the praises be verified thereupon, with which the ancient Philosophers have magnified it.

Among whom, DEMOSTHENES, the most famous Orator among the Grecians, calleth it, namely, the Moral Part, An Invention and Gift of GOD. After whom, CICERO, the most excellent and eloquent Orator among the Romans, calleth it, The Guide of Life, and the Expulser [*Expeller*] of Vice. These, and many more like, commendations have been thereto attributed; which advance it exceedingly, neither disagreeing with the holy Scriptures.

Wherefore every Christian man ought diligently to apply it, namely, The Moral Part; which GOD wrote first in the hearts of men: and, afterward, willing to have every man to know it, he wrote it in the Tables of Stone which he gave to MOSES; promising, by him, a reward for such things which, before, were observed for Virtue's sake.

So that Moral Philosophy may well be called, That part of GOD's Law which giveth Precepts of Outward Behaviour; which differeth from the Gospel: inasmuch as the Gospel promiseth Remission of Sins, Reconciling to GOD, and the gift of the HOLY GHOST and of Eternal Life, for CHRIST's sake. Which Promise is revealed to us from above, [it being] not able to be comprehended by Reason; according to the saying of Saint JOHN, 'The Son, which is in his Father's bosom, hath shewed it to us' [John i. 18]: and as for Philosophy, [it] is nothing else, but the observing, and eschewing, of such things as Reason judgeth to be good, and bad, in the mutual conversation of life; to which GOD hath promised a reward, or threatened a punishment.

So that the Gospel is comprehended only by Faith; and Philosophy is judged by Reason. Reason only was the cause why all the Philosophers have so extolled Philosophy: which considered that nothing was so requisite and behoveful for Man's Life, as to live together well and lovingly.

For like as Life cannot be maintained without Meat and Drink, and other like good gifts of Nature; no more could it continue long without Laws and Manners: the lack whereof, Saint JOHN, in his Epistle, argueth to be the lack of Godliness, saying, 'If we love not our neighbour

whom we see; how can we say, "We love GOD!" whom we see not?' [1 John vi. 20.] Which text, being well pondered, maketh as much for the commendation of Moral Philosophy as any of Saint PAUL's do, to the dispraise thereof.

Wherefore, I humbly beseech thee, most gentle Reader, to take in good part this simple Philosophical Treatise; and so to use it, as Saint AUGUSTINE hath taught us, 'taking the good, and leaving the bad': neither reverencing it as the Gospel; neither yet despising it as a thing of no value.

And since the Holy Scriptures are now come to light, and we Christians have professed to follow and fulfil the same; having also innumerable blessings and rewards promised of GOD for our so doing: let us be ashamed that a Drop, or Spark, of Reason should do more in the heathen Infidels, as we call them; than all the Promises of GOD among us, which take upon us the name of Christians! And let us so endeavour ourselves, every man in his trade of living, to use such Moral Virtues and Virtuouse Behaviour one towards another, that our Love and Charity used towards our brethren may testify our Faith and Love towards GOD! To whom, be all praise, honour, and glory, for ever and ever!

Amen.



## THE FIRST BOOK.

# The Lives and Witty Answers of the Philosophers.

### CHAPTER I.

#### *Of the Beginning of Philosophy.*

SOME, PERHAPS, (seeing we intend to speak of a kind of Philosophy) will move this Question, more curious than necessary, What Philosophy is? Where, and How, it began? and, Who were the Inventors thereof? Whereof the first part is not so easy, but the other is as hard, to be answered.

For Philosophy is a Desire of Wisdom and Knowledge in things Divine, Natural, and Moral, naturally grafted [*engrafted*] in the heart of Man. Or else, Certain Observations, Rules, and Instructions, teaching Man the knowledge of all manner [of] things: which definition serveth best for our purpose.

Of the first Inventors whereof, sith [*since*] there is so great variance among Writers, some attributing it to one and some to another; as the Thracians to ORPHEUS, the Grecians to LINUS, the Lybians to ATLAS, the Phœnicians to OCHUS, the Persians to their Magi, the Assyrians to their Chaldees, the Indians to their Gymnosophists [*Buddhist ascetics*] of which BUDDHA was the chief, the Italians to PYTHAGORAS, and the French to their Druids: each one of them bringing probable reasons to confirm herein their opinions, it shall be hard for a man of our Time (in which many Writings are lost, or at least hid) fully herein to satisfy their question.

Nevertheless, forasmuch as GOD himself (as witnesseth our most holy Scriptures) is the Author and Beginner of Wisdom; yea, Wisdom itself: which is called, of the

## The Origin of Philosophers and Philosophy.

Philosophers, *Sophia*: therefore I suppose that GOD, who always loved most the Hebrews, taught it to them first. If ye ask, To whom? I think, as also testifieth JOSEPHUS, to his servants, NOAH and ABRAHAM: who, being in Assyria, taught it to both the Chaldees and the Egyptians.

The Sons of SETH were also studious in Astronomy, which is a part of Philosophy; as appears by the Pillars wherein, after NOAH's Flood (which they, by their grandfather ADAM, had knowledge of), their Science was found by them engraved; and, after the Flood, was, by NOAH and his children, taught to other nations.

Of which, I grant that he which every country calleth the First Finder, hath been, in the same country, better than the rest. As, among the Egyptians, MERCURIUS, *Trismegistus*, or HERMES; whose Works, both Divine and Philosophical, exceed far all others that thereof have intreated.

Nevertheless, the Grecians, which have been always desirous of glory, challenge to themselves the Invention thereof; and have herein taken great pains: naming it, first, *Sophia*, and such as therein were skilled, Sophists or Wizards; which so continued until PYTHAGORAS's time; who, being much wiser than many others before him, (considering that there was no Wisdom but of GOD; and that GOD himself was alone wise) called himself, a Philosopher, that is, a Lover of Wisdom; and his Science, Philosophy.

There were, besides these Sophists, another kind, called, *Sapientes* or Sages: as were THALES, SOLON, PERIANDER, CLEOBULUS, CHILO, BIAS, and PITTACUS.

And thus there were, in all, Three Sects, that is to say,  
Wizards, which were called Sophists; and  
Sages, which were called *Sapientes*; and

Lovers of Wisdom, which were called Philosophers. All whose Science was Philosophy; [or] as we may call it, Natural Wisdom: of which, the kind, called *Ionica*, began in ANAXIMANDER, and ended in THEOPHRASTUS; and the other kind, called *Italica*, began in PYTHAGORAS, and ended in the Epicures.

## CHAPTER II.

### *Of the Parts of Philosophy.*

PHILOSOPHY IS SORTED [*divided*] into Three Parts—Physic, Ethic, and Dialectic.

The office of Physic is to discern and judge of the World, and of such things as are therein. It is the part of Ethic, to treat of Life and Manners: and it is the duty of Dialectic, that is, Logic, to make Reasons; and to prove and improve both Physic; and also Ethic, which is Moral Philosophy.

Now as for Physic, although it altogether be not from our purpose; for why [*because*] it conserveth the body in health; without which Moral Wisdom availeth little: yet because it is more than we may accomplish, [*it*] shall be [*here*] omitted; and such as therein have delight (which all ought to have, that love their bodily health) may read GALEN, HIPPOCRATES, ARISTOTLE, and others, which intreat thereof plentifully, absolutely, and perfectly.

Logic also, because our matter is so plain that Experience daily proveth it, shall not greatly need for our purpose: which desire rather to be plain and well understood [*understood*]; than either with Logic, or Rhetoric, to dispute and garnish our matter.

But Moral Philosophy, which is, The Knowledge of Precepts of all honest Manners, which Reason acknowledgeth to belong and appertain to Man's nature, as the thing in which we differ from other beasts; and also is necessary for the comely Governance of Man's Life, shall here be spoken of: not reasoned to the trial, but simply and rudely declared; yet so, that such as therein delight, although not fully satisfied, shall not be utterly deceived of their purpose.



### CHAPTER III.

#### *Of the Beginning of Moral Philosophy.*

**N**CESSITY, AS I JUDGE, and that not without cause, was the First Finder out of Moral Philosophy: and Experience, which is a trusty Teacher, was the first Master thereof; who taught such as gave diligence to mark and consider things, to teach and instruct many others therein.

And because SOCRATES, in a manner despising the other Two kinds of Philosophy, added this, as the Third; and taught it more than any of the rest: therefore (because men must be Beginners of men's matters) I assent with [DIOGENES] *Laertius*, to call him the First Beginner thereof.

For, although, even among the Athenians, the Sages, as THALES and SOLON, both spake and wrote of like matter before him; yet, because he so earnestly embraced it, and equally placed it with the other Twain, he deserveth well the glory of the First Beginner thereof: and although he wrote it not in books (for which, as him thought [*it seemed to him*], he had a lawful excuse, or rather a good cause); yet his disciple, PLATO, hath written such things of his teaching, as few so fully wrote of before.

Which was, as is evident, many years before JESUS, the son of SIRACH; whose Work we, for the purity of the doctrine therein contained, reverence and honour: which, as he himself calleth it, is a Book of Moral Wisdom, though full of Divinity; as are also many of PLATO's Works, as witnesseth Saint AUGUSTINE.

And, therefore, because SOCRATES was before JESUS, [the son of] SIRACH, I refer the Invention, I should say, the Beginning, thereof to him.

As for SOLOMON's Works, [they] are more Divine than Moral; and therefore I rather worship in him the Divinity, than ascribe the Beginning of Moral Philosophy [to him]: wishing all men, and exhorting them, both to learn and follow those so Divine and Holy Counsels uttered by him, in his Book of Proverbs.



## CHAPTER IV.

### *Of the Kinds of Teaching [of] Moral Philosophy.*

**A**LL THAT HAVE written of Moral Philosophy have, for the most part, taught it, either by Precepts, Counsels, and Laws; or else by Proverbs, Parables, and Semblables [*Similitudes*]. For which cause, it may well be divided into Three Kinds:

Of which, the First is by Counsels, Laws, and Precepts. Of which LYCURGUS, SOLON, ISOCRATES, CATO, and others more, have written much: counselling and admonishing men to Virtue by Precepts; and by their Laws fraying [*frightening*] them from Vice.

The Second Kind of Teaching is by Proverbs and Adages; which Kind, of Philosophers most commonly is used. In which, they shew the contrarieties of things; preferring always the best: declaring thereby both the profits of Virtue, and the inconveniences of Vices; that we, considering both, may embrace the good, and eschew the evil.

The Third Kind is by Parables, Examples, or Semblables [*Similitudes*]. Wherein by easy and familiar truths, harder things and more out of use, are declared; that by the one, the other may be better perceived and borne in mind: which Way, our Saviour CHRIST himself, when he taught the gross [*dull*] Jews any divine thing, most commonly used.

Parables, Semblables, and Examples, though differing in somewhat, draw all to one end; and are therefore of one Kind. The which Kind ÆSOP most of all used; alluding [*comparing*] and bringing unreasonable things to teach and instruct men in grave and weighty matters.

CHAPTER V.

*The Order of this Book.*

OF THESE THREE Kinds of Moral Philosophy last rehearsed, consisteth this Work: every Kind by itself sundered [*separated*] into a Book; that it may the better be understande [*understood*] of all that shall read the same.

The matter of all which Three is gathered out of the Works of the most pure and ancient Philosophers; and specially of these following :

MERCURIUS, or HERMES, *Trismegistus.*

PYTHAGORAS, *Italicus.*

THALES, *Milesius.*

SOLON, *Salaminus.*

CHILO, *Lacedemoniensis.*

BIAS, *Priennius.*

PERIANDER, of Corinth.

ANACHARSIS the Scythian.

MYSON, *Cheneus.*

EPIMENIDES, *Cretensis.*

ANAXAGORAS, *Eubulinus.*

PHERECYDES the Syrian.

SOCRATES, of Athens.

XENOPHON, of Athens.

ARISTIPPUS, of Athens.

PLATO the Divine, of Athens.

ISOCRATES.

XENOCRATES, of Chalcedon.

ARCESILAUS.

ARISTOTLE, *Stagirites.*

DIOGENES.

PLUTARCH.

SENECA.

And forasmuch as the good Life of a man is [the] cause of his better estimation ; the Lives of all these beforenamed

## The Four Books of this Work.

shall be first shewed in a Book by themselves; wherein also part of their witty Answers are contained. Which is set forth only for this purpose, that we Christians, ashamed of ourselves, in beholding the Lives of these heathen persons, may amend ours; and follow the good doctrine that they have taught us.

In the Second Book, which is called, The Book of Precepts and Counsels, shall be declared, What these men thought of GOD, of the Soul, of the World, of Death, of Friendship, of Counsel, of Silence, of Riches, and of Poverty: with their Witty Sayings concerning the same matters. After which, their good Precepts orderly shall follow.

In the Third Book, which is, The Book of Proverbs or Pithy Sayings, shall things be shewed worthy of memory. In the end whereof shall follow some of their principal Sentences, drawn into metre; to the intent they may be the easelier learned, and better kept in mind.

In the Fourth Book, called, The Book of Parables or Semblables [*Similitudes*], shall appear the great zeal that the Philosophers always have had to teach, by all manner [of] means that Wit might imagine, this so precious and needful a Science to all kinds of people.

And if it shall chance that, in any of these Books, through ignorance or negligence, somewhat shall be mis-ordered, or not so fully handled as it should be, and as the matter requireth: the excuse shall be, That in this Treatise no perfection is pretended [*attempted*]; and that it is only set forth as a Show, to make men thereby desirous to have the perfection of the thing which it representeth. And like as a Whetstone, although it be dull itself, yet [it] causeth instruments to be the keener: so, by this blunt Treatise, such as are apt thereunto shall be provoked to set forth better. This being, in the meanwhile, used as a Preparation to others' Works; which hereupon may follow.

Now, the Order and Intent of the Book being known; there is no danger but that, with judgement, the Process may both be read, learned, and followed.



# The Lives and Witty Answers of the Philosophers.

## CHAPTER VI.

### *And, first, of Hermes.*

**F**ORASMUCH AS OF all the Philosophers of whom we purpose to write, HERMES, otherwise called, MERCURIUS, *Trismegistus*, is not only the most excellent, but also the most ancient: therefore as he is most worthy, his Life shall be first declared: which because it is not wholly set forth, nor all agreeing in that which is set forth; therefore, giving credit to the most true Writers, it shall be set forth as they, among them, by pieces have preserved it.

Of whom, Saint AUGUSTINE, the worshipful Doctor, saith. 'ATLAS, the Astrologian, brother of PROMETHEUS the Physician, flourished, and was highly accepted [at] the same time in which MOSES was born [B.C. 1400]. Which ATLAS was grandfather, by the mother's side, to MERCURIUS the Elder: whose nephew was this MERCURIUS *Trismegistus*; which, in the Egyptian tongue, was called HERMES.'

Howbeit, some, which writ of him, hold [the] opinion that he was ENOCH; which, as they say, signifieth the same in Hebrew that HERMES doth in the Egyptian tongue: and so make him in the seventh degree from ADAM; reckoning after this sort. ADAM begat SETH, the father of ENOS, the father of CANAAN, the father of MAHALAEL, the father of METHUSELAH, the father of JARETH, which is the father of ENOCH. Which opinion, although it be not to be utterly rejected; yet is not sufficient, without proof, to be believed. For ENOCH, whom they take for HERMES, was before NOAH's Flood; in which all the Works that were written (if they had at that time any use of Letters) were drowned: but the Works of this HERMES, of whom we intreat, are yet appearing in divers languages.

Wherefore it should seem that this was not he; except we should say, That he [en]graved it in the Stone Pillars, in which, in [the] time of the Flood, Astronomy was preserved. Which might well be: and (but that Saint AUGUSTINE, and PAMPHILUS in his Chronicle, and Saint JEROME thereupon, appoint the contrary) might be believed. For IAMBLICUS, and divers others, write much of MERCURIUS's Pillars; and MERCURIUS was of such fame among the Egyptians that they put forth all their Works under his name. And the Poets, for his singular learning, made him a God; and call him the Messenger of JUPITER: whom they call, The God of Heaven, and Governor of all.

And it may be that the Pillars, which the Sons of SETH (of whose lineage he was) made, were graven by him; which, as many write, are full of learning: out of the which, as testifieth IAMBLICUS, both PYTHAGORAS and PLATO, with divers others more, learned Philosophy.

But those Pillars I would take, rather to be his two goodly Books; which may very well be called, Pillars: for why [*because*] they bear both Divinity (if, with LACTANTIUS, I may so call it) and also Philosophy: which, peradventure, were graven in SETH's children's Pillars; and thereout drawn by some that hath been since.

Of which Two Books, the first, called, *Poemander*, is so full of Divinity as may astonish the wits of such as therein shall read: which causeth Saint AUGUSTINE to doubt whether he spake such things as he did, by knowledge of Astronomy, or else by Revelation of Spirits. Howbeit, LACTANTIUS doubted not to count him among the Sibyls and Prophets.

The other Book, called, *Asclepius*, being but small, containeth in it the whole sum of Natural Philosophy: out of which, I think no less but that the Philosophers have learned their Science.

TULLY and LACTANTIUS, not shewing in what time, say, That there were five MERCURIES, and that this is the fifth; whom the Egyptians called THOT, and the Grecians, *Trismegistus*: and that this is he which slew ARGUS, and was ruler of the Egyptians, and gave them Laws, and instructed them in Learning; and devised [the] marks and shapes of Letters, after the forms of beasts and trees.

He was called, *Trismegistus*: because he was the

chiefest Philosopher, the chiefest Priest, and the chiefest King. He prophesied of the Regeneration; and believed the Resurrection of the Body, and the Immortality of the Soul: and gave his subjects warning to eschew [*avoid*] sin; threatening with the Judgement of GOD, wherein they should give account of their wicked deeds. He taught them also to worship GOD with divers kinds of Ceremonies; and taught them, in all matters, to make their prayers unto GOD: and instructed the islands in the knowledge of GOD.

And when he had lived to a perfect old age; he gave place to Nature.

His Precepts, Proverbs, and Parables, shall be spoken of in their places.



## CHAPTER VII.

### *Of Pythagoras.*

**P**YTHAGORAS THE PHILOSOPHER, born in Samos, was a rich merchantman's son, called DEMARATUS. Howbeit he was richer than his father; which was not able, with his trade, to get so much as his son despised: for he was both rich in Abstinence from covetise [*covetousness*]; and also in Wisdom, which is the very [*true*] riches.

Of which, in his youth, he was so desirous, that he went first to Egypt, and then to Babylon, to learn Astronomy, and the beginning of the world's creation: which, when he had learned, he returned into Crete and Lacedemonia, to see LYCURGUS's and MINOS' laws.

In which, when he was perfect, he went unto Crotona: where was a people exceedingly given to luxury, and all kind of vice. Among whom, he so behaved himself that he reformed them from their evil manners; and, in small time, brought them to such soberness, that men would never have thought it had been possible. For wives that were forsaken of their husbands, and children cast off by their parents, he so instructed, that they were received again. He caused the women also to set aside their gorgeous attires; teaching them that Chastity was the chief ornament of honest women.

This PYTHAGORAS, as saith BOETHIUS, was the Inventor of Music among the Grecians; which he found out by the sounds of hammers; whereof he wrote a book, which BOETHIUS and APULEIUS translated into Latin.

Saint AUGUSTINE in his Eighth Book [of his] *De civitate Dei*, saith, That Philosophy was so named by him; which, before, was called *Sophia*. For when it was asked him, What Sciencer he was? he answered 'A Philosopher,' which is, A desirer of Wisdom; thinking it a great arrogancy to have called himself wise.

TULLIUS saith, That PYTHAGORAS spake so wisely, and so ornately, before LEONTIUS, a King, that he (wondering at his wit and eloquence) desired him to shew what Science he knew best.

To whom he answered, That he knew no Science; but was a Philosopher.

At which, or the newness of the name, the King, astonished, asked him, 'What was a Philosopher? and what difference was [there] between Philosophers and other men?'

To whom, PYTHAGORAS said, 'Man's Life seemeth to me to be like a company of people gathered to see a game: to which men resort for sundry purposes. Some, by their own activity, to win the worship of the game; and some others for lucre sake, to buy or sell somewhat: and some others (minding neither to game, nor to profit) come only to behold and see what is done. And, in like manner, men (which are come unto this life, as out of another life and nature) occupy themselves, with diligence, to get Praise or Profit; or regarding neither, apply their minds to search [out] and to know the Nature of Things; which sort last named, we call Philosophers, that is to say, Lovers of Wisdom!'

Thus, by this goodly Parable, he uttered his mind. In the continuance whereof also, he praiseth and proveth his Science to be [the] best, saying 'Like as he which cometh to see the game only is more liberal; yea, and more to be praised than the rest: so, likewise, he which, in this life, giveth his mind to Wisdom and Knowledge, ought more to be accepted than any other man.'

Saint AUGUSTINE saith, That he was well skilled in Necromancy: which may very well be, for, in that time, it was much set by; and none [were] thought wise, that therein were ignorant.

VALERIUS [MAXIMUS] saith, That his hearers worshipped him so much, that they thought it a great sin to forget aught which they heard of him, in disputing any matter. His words were so esteemed, that it was a proof good and sufficient in any matter, to say, 'PYTHAGORAS said so!'

He was so good a Philosopher as scarce any deserveth to be his match. He kept justice so much, that, after his death, the authority of his name ruled the people of Italy;

which, in time past, was called Magna Grecia.

He was so sparing and profitable, that some think he never did eat any dainty meats.

He taught many young men; whose aptness he knew always by their countenance, gesture, and manners: and he, with all his disciples, lived in common together, as well in love as in other manners: for he taught them, That True Friendship was to make one heart and mind of a great many hearts and bodies. Insomuch that DAMON and PYTHIAS, which were of his Sect, loved so together, as saith VALERIUS MAXIMUS, that when DIONYSIUS the Tyrant would have killed the one of them; which desiring licence to go and dispose [of] his goods before his death, was granted his request, if he could get another, in the mean while, that would be his pledge; who (if he came not again at the time appointed) should die for him. His fellow (not regarding his life so much as his true friendship) became his pledge: and the other, being let go, came again at his time appointed, to redeem his fellow from his death. Which faithfulness in both, the Tyrant DIONYSIUS seeing, not only forgave them both: but also desired that he might be the Third of that fellowship, that had rather die than to fail in friendship. A notable example of most constant friendship; and of good instruction therein.

To one that asked him, What he thought of women's weeping? he said 'There are, in a woman's eyes, two kinds of tears: the one of grief; and the other of deceit.'

To a covetous man, he said, 'O, fool! thy Riches are lost upon thee, and are very Poverty! for why [*because*] thou art neither the warmer, better fed, nor richer, for them!'

It was asked him, If he desired to be rich? To which he answered, 'Nay!', saying, 'I despise to have those riches: which, with liberality are wasted and lost; and with sparing, do rust and rot.'

To one that was gaily apparelled, and spake uncomely things, he said, 'Either make thy speech like unto thy garments; or else thy garments like unto thy language!'

It chanced a fool, in PYTHAGORAS's presence, to say, That he had rather be conversant among Women than among Philosophers. To which, he said, 'Yea, swine had rather lie rooting in dirt and in mire, than in clear and fair water.'



Philosophy, the meditation of Death. Pythagoras.

Being asked, What new thing was in the World? he answered, 'Nothing!'

Being asked, What was Philosophy? he said, 'The meditation or remembrance of Death; labouring daily to get the Soul liberty in this prison of the Body.'

He was the first among the Grecians that held [the] opinion that the Soul was immortal.

He kept School in Italy; and lived unto a great age: and after he was dead, the people revered him so much, that they made a Temple of his house, and worshipped him as a God.

He flourished in the time of NEBUCHADNEZAR, King of Babylon.

His Precepts, Proverbs, and Parables, shall follow in their places.

## CHAPTER VIII.

### *Of Thales, Milesius.*

**T**HALES (as saith HERODOTUS, DEMOCRITUS, and DURIS) had to his father a Nobleman, called, EXAMIUS; and to his mother, CLEOBULINA, of the stock of CADMUS and AGENOR: and was born (saith PLATO) under DAMASIUS, Prince of Athens.

He is the first that ever was called a Sage, or Wise Man.

He flourished at Miletus, what time JOSEAS was Judge in Israel and ROMULUS, Emperor of Rome: what time SENACHERIB, King of the Chaldees, sent the Assyrians to inhabit Jewry; which, after the counting of EUSEBIUS, was the 4,501st year from the Creation of the world.

This THALES was very well learned, both in Astronomy and Physic: and wrote many goodly Works; and was a citizen of Miletus, as PHALERIUS writeth. He was come of a noble lineage: who, after he had despatched his business belonging to the Common-weal, gave himself to the Searching out of Natural Causes. And, surely, he was a profitable Counsellor to the Common-weal! For whenas CRÆSUS demanded to have had his fellows; he would not grant it: which, afterward, when CYRUS had gotten the victory, was [the] cause of saving their city.

HERACLIDES saith, That he lived solitarily: but some say, He took a wife, and had a child, called, CIDISTUS.

But others say, That he lived chaste all his life long: and when it was asked him, Why he would not get children? he answered, 'Because he would not be bound to love them.'

When his mother cried on him continually to take a wife; he would say, 'He was too young!': and, afterward, when his youth was past, and his mother still importunate, he would say, 'It was out of season; and too late!'

He would say always, 'He was bound to thank Fortune; but for Three Causes chiefly. First, because he had reason;

and was not a beast. Secondly, because he was a man; and not a woman. Thirdly, because he was born a Grecian, and no Barbarian!

He said, 'There was no difference between Death and Life: and being asked therefore, Why he died not? 'Because,' quoth he, 'I should then make a difference!'

When he was asked, Whether GOD knew men's evil works? 'Yea!' quoth he, 'and their thoughts too!'

To an Adulterer that asked him, Whether he might swear that he was no Adulterer? he said, 'Perjury was not worse than Adultery!'

When he was asked, What thing was hardest? he answered, 'A man to know himself'; and, What was easiest? he said 'To admonish others': What was sweetest? 'For a man,' saith he, 'to use that he hath.' What is GOD? 'That which lacketh beginning and end.' And when he was asked, What was the most difficult and seld[om]est seen thing? he answered, 'An old Tyrant.' A seldom seen thing indeed! For GOD either taketh them away before they be old; or else, ere their old age, changeth their hearts.

Being demanded, How a man might best suffer Adversity? 'To see,' said he, 'his enemies in worse plight than himself.'

It was asked him, How we might live best, and most righteously? To which he answered, 'In fleeing those things ourselves, which we reprove in others.'

Being asked, Who was happy? he said, He that hath his bodily health, is fortunate in riches; not of a vain mind, but learned.

These are [a] parts of his Witty Answers. His Precepts, Proverbs, and Sembables, shall be spoken of in their places.

This THALES, as witnesseth APOLLODORUS, lived seventy-eight years: SOSICRATES saith, ninety years, and that he died in the Fifty-eighth Olympiad; and flourished in CRÆSUS's time, to whom he promised that he would cause the river Alin to run backwards against the stream.

There were many more of this name; as testifieth DEMETRIUS, DURIS, and DIONYSIUS. But this THALES, *Milesius*, the Sage, being old and worn in age, died of



heat and thirst, whiles he beheld a Triumph.

Some say, That, as he went forth of his house, to behold the stars, he fell down suddenly into a pit; and was therefore mocked of an Old Wife that kept his house, with this saying, 'O, THALES! how thinkest thou to comprehend those things that are in heaven? that canst not see such things as are before thine eyes!'

## CHAPTER IX.

### *Of Solon, Salaminus.*

**L**IKE AS THERE IS, among Writers, great variance, as I said before, about the First Philosopher; even so is there great contention, Which were the Seven Sages? But as their variance maketh doubtful, which were the persons: so their whole consent assureth that there were such.

And for because we intend, not so much to show the Persons and Names, as their good Doctrine: therefore it shall be sufficient that a wise and approved Philosopher hath said such things, as to them are attributed. Yet as, for good causes, I have allowed SOCRATES for the first Moral Philosopher, after [DIONYSIUS] *Laertius's* mind: so do I best allow *Laertius's* judgement in this matter, which saith that these were they,

THALES, SOLON, PERIANDER, CLEOBULUS, CHILO, BIAS, and PITTACUS.

Of whom, although PERIANDER was a Tyrant [of Corinth]: yet because that, for his good doctrine, he hath of the Learned long time been allowed, therefore shall he enjoy that, for me, which they have all given him.

Of THALES, ye have heard already. After whom SOLON is next: which was the son of EXECESTIDES; and was born in Salamis, and therefore was called *Salaminus*.

He gave many good laws; and did many noble deeds, worthy to be remembered.

Among which, this is very notable. After that the Athenians and Megarians had made [a] great war and sore slaughter between them[selves], to have had the Segniory [*Lordship*] of his country, Salamis; and were both sore wearied with wars; they made a Law at Athens, That no man, [on] pain of his head, should speak, or persuade, aught to challenge the Island any more.

Then SOLON, being troubled and thoughtful for his

country (fearing lest, with holding his peace, he should do small good to the Common-weal; and, again, if he should speak, it should be to his own hurt), suddenly feigned himself mad: thinking thereby, not only to speak, but also to do, such things as were forbidden. And disguising himself, he ran abroad among the heartless [*disheartened*] people; and there, in the manner of a Crier, he persuaded the people that which was forbidden; and stirred up their minds so much, that, incontinent, they began war [again] to obtain the Island; and so, at last, got it.

He persuaded them also to challenge Chersoneseus, a city in Thrace; affirming that it was their right.

And, by these means, [he] so won the people's love, that they would have made him Ruler: but, as saith SOSICRATES, he had a neighbour, called PISISTRATUS; who traitorously endeavoured to destroy him. Whereof as soon as he had knowledge, he armed himself, and went into the street; and, when he had called a great company about him, he discovered PISISTRATUS's treason: and, not only that; but said also, That he was ready to amend it, and would be glad to fight for his liberty. Saying, 'Ye men of Athens! I am wiser than some: and valianter than some others. I am wiser than those that mark not PISISTRATUS: and I am valianter than those which know him; and dare not, for fear, show what he is.'

But the Senate, that took PISISTRATUS's part, said, He was mad! And when he saw he could have no redress; he laid down his harness [*armour*] before them, saying, 'O, country! I have always holpe [*helped*] thee, both with word and deed!' And then sailed into Cyprus; and there met CRÆSUS: who demanding of him, Whom he thought happy? he said, 'THESUS of Athens, and BYTO, and such others; which all men spake of.'

Another time, when CRÆSUS had garnished [*adorned*] himself richly, and was set in his high throne, he asked him, If ever he had seen a more gorgeous sight? 'Yea;' quoth he, 'both Capons, Pheasants, and Peacocks; for their goodly colours are natural!'

From CRÆSUS, he went into Cilicia, and there built a City; and, after his own name, called it, Solos.

He made many good Laws for such as were Warriors. For if any had got [the] victory; he should have a great



Abundance groweth from Riches, and begetteth Disdain.

reward for his labour: and such as were slain had their wives and children found of [*maintained by*] the Common Purse ever after.

He made a Law, that no Executor should dwell with any Orphan's mother: nor that any should be Executor, to whom, after the heir's death, his goods shall belong. And that no Ring-, or Seal-, maker should keep the print of any old Seal. And that whosoever had put out a man's eye, shall lose both his own for it. And that whosoever took aught that was not his own, should die for it. And that if any Governors were found drunken, to die for it. And that no man should give any dowry with his daughter. With many more good Laws.

When he was demanded, Why he made no Law against such as killed their father, or mother? he answered, 'Because it is a desperate mischief!'

Being demanded, How men might best keep them [*selves*] from breaking the Law? he said, If such as have no wrong be as sorry [*anxious*] and careful as those that are wronged.

He would say to rich men, Abundance groweth from riches; and Disdain out of Abundance.

He wrote many books, both of Verses, Laws, and other matters: besides many goodly Epistles.

He flourished in the 46th Olympiad; and was Prince of Athens the third year [thereof]; which was from the world's creation 4,650 years.

He lived eighty years; and died in Cyprus: commanding his servants to carry his bones to Salamis; and there, being made in[to] powder, to sow them about the City.

DIOSCORIDES writeth, That when he was asked, Why he wept for his son's death; since it profited him nothing? he answered, 'Even for this cause I weep; because I can profit him nothing!'

Thus much, of his Laws and Answers. The rest of his Sayings shall be spoken of in their places.

## CHAPTER X.

### *Of Chilo the Lacedemonian.*

**C**HILO, THE SON of DAMAGETUS, was born in Lacedemonia. He wrote many Verses, and held an opinion, That Man, by reason, might comprehend the success of things to come: and that, by the might and power of his manhood.

There was, in his time, as saith SUSICRATES and PAMPHILA, divers Offices: of which one was most noble, and the Officers called *Ephori*; which were Kings' fellows. Wherefore his brother, being angry, because he would not take that Office, sith [*since*] he himself had been in it before, 'O, brother!' quoth he, 'I can suffer wrong; and so canst not thou!'

This man, as HERODOTUS writeth in the First Book of his History, seeing, on a time, HIPPOCRATES's sacrifice in Olympia and vessels to burn [*boil over*] without help of fire, counselled him, Either to live chaste; or, if he were married, to put away his wife, and slay his children.

Some say, That when ÆSOP, which was in his time, asked him, What JUPITER did? he answered, 'He meekeneth the mighty; and exalteth the lowly!'

Being demanded, Wherein the Learned differed from the Ignorant? he answered, 'In their good hope.'

To him that asked, What was hard? he answered, To keep close secret counsel; to keep a man from idleness; and to suffer wrong.

He lived so well, that, when he was old, he said, That he never, in his life, to his knowledge, had done any evil: save that, on a time, when he should have been Judge among his friends, and would do nothing contrary to the Law, he persuaded one to appeal from him to some other Judge; that thereby he might both keep the Law, and also his friend.

The Greeks rejoiced in him much; because he prophesied of Cythera, an island of Laconia. For when he had well advised [himself] both [of] the nature and situation thereof, 'Would to GOD!' quoth he, 'That either this island had never been; or else that it had been drowned as soon as it was seen!' A worthy and prophetlike Saying. For DEMARATUS, fleeing from Lacedemonia, counselled XERXES to keep a Navy of ships in that island: and, surely, if he had persuaded him therein, he should have got great riches by Grecia. And, afterwards, NICIAS, their enemy, conquered that island; and made it a refuge for the men of Athens: whereby he afflicted sore the Lacedemonians.

He was brief in communication: insomuch that Brief Speaking was, of his name, called *Chilonia*.

He was about the 51st Olympiad; in which time ÆSOP the Orator was highly esteemed; which was in the year from the world's creation, 3624.

He died at Pisa, saith HERMIPPUS, while he kissed his son, that was crowned in Olympia; being overcome both with joy and age.

The rest of his Sayings shall be spoken of in their places.



## CHAPTER XI.

### *Of Bias, Prienneus.*

**B**IAS PRIENNEUS, as saith DIOGENES, was born in Priena. His father's name was TEUTAMIUS. SATIRUS appointed him the First among the Seven Sages: and many guess that he was very rich.

PHANODICUS writeth, That he redeemed many wenches [*virgins*] of Messina, which were captives; and brought them up as his own daughters: and afterwards, giving them dowries, sent them home again to their country, unto their friends.

Not long after, certain fishers found a golden trestle or trivet, in which was written, *Sapienti*, that is to say, 'Give this to a wise man!' Which when the forenamed wenches' fathers heard of, they said, 'BIAS was a wise man!'; and sent it him. But when he saw it, he said, 'APOLLÒ was a wise man; and that he had sent it him.'

We find that (when his country, Priena, had been long besieged of ALYATTES) he fed two mules, for the nonce, insomuch that they were exceeding fat; and drove them forth into his enemies' tents. Which when ALYATTES saw, he was amazed: thinking, by the fatness of them, that they had had great plenty of all things. And therefore, minding to raise the siege, he sent a messenger into the city, to search the truth. And when BIAS perceived the King's intent, he made many great heaps of sand to be covered with wheat; and shewed them to the messenger: which when the King knew, thinking that they had had great plenty of victuals, he made peace with them; and sent commandment to BIAS to come unto him. To which BIAS answered, 'I command thee, King! to eat onions, and to weep!'

He wrote about Two Thousand Verses.

Being asked, What was difcile [*difficult*] ? he said, To take in good worth Adversity after Prosperity.

On a time, he sailed among wicked men : and when the ship was sore shaken with [a] great tempest, and those wicked men called upon GOD, 'Peace!', quoth he, 'lest he see you sailing from hence !'

To a wicked man, that asked him, What was goodness?, he gave no answer. And when he [was] asked, Why he answered him not? he said, 'Because thou enquirest of that, which pertaineth not to thee !'

He would say, That he had rather be [a] Judge among his enemies, than among his friends. For of his enemies, he should make one his friend ; but among his friends, he should make one his foe.

Being asked, In what deed a man rejoiced most ? he answered, When he gaineth ?

He was a good Orator, and when he was very old, as he pleaded a cause for one of his friends, after he had done his Oration, being weary and faint with speaking, he rested his head in his nephew's lap ; and when his Adversary began afresh and had finished, and the Judges had given their sentence on his side whose part BIAS took, for joy he gave up the ghost ; and was found dead in his nephew's bosom : who buried him worthily.

And the citizens of Priena dedicated a Chapel to him ; which is called *Teutonium*.

He would say always, That the greater part [of Mankind] are evil.

The rest of his Sayings shall be spoken of in their places.

## CHAPTER XII.

### *Of Periander.*

**P**ERIANDER, AS SAITH HERACLIDES, was born in Corinth. His father's name was CYPSELUS. He married a wife called MELISSA, which was the daughter of PROCLES, a Tyrant of Epidaurus; and by her, had two sons: the one called CYPSELUS and the other LYCROPHON: of which the younger was very wise, but the elder was a fool.

This PERIANDER was well learned, and wrote a book of Two Thousand Verses: nevertheless he was a Tyrant; and exercised so much his tyranny that all men did hate him. He was about the 38th Olympiad, in SOLON's time: and he executed his tyranny forty years.

Some say, There were two PERIANDERS: the one a Tyrant, the other a Philosopher; which might well be: nevertheless, this Tyrant is he, whom [DIOGENES] *Laertius* reckoneth for one of the Seven Sages; whose opinion I allow not. For like as he, for his evil doctrine disalloweth ORPHEUS to be a Philosopher; so I, for his evil living, disallow PERIANDER to be any of the Seven Sages, although he hath written many Wise Sayings. For as in Philosophy, nothing is less allowed than Ignorance; so in Wisdom, nothing is more abhorred than Tyranny, in which this PERIANDER excelled. Insomuch that when he was demanded, Why he continued in his tyranny? 'Because it is dangerous,' quoth he, 'for a man to yield himself; either of his own accord, or else against his will.'

Nevertheless, he would say, as wicked HANNIBAL said of Peace, That whoso would reign in surety, ought to endeavour them[selves] to have their subjects obedient with love; and not with force. And yet he himself sought nothing less.

For, on a time, he (being very angry) flung his Wife, being great with child, down a pair of stairs; and trode her under his feet: and so killed her.



And [he] sent away his son, LYCOPHRON, because he mourned for his mother, unto Corcyra. And, afterward, when he himself was very old, he sent for him again; that he might, with his own hands, have played the Tyrant with him: which when the men of Corcyra knew; they put him to death themselves, to deliver him from his father's tyranny. And when PERIANDER heard that, raging in his fury, he took all their children, and sent them to ALYATTES, a Tyrant, to be slain: but when the ship, wherein they were, approached unto Samos; they, vowing to JUNO, were saved of the Samonites. Which when PERIANDER heard of, he, being eighty years old, what with sorrow and what with woodness [*fury, madness*], died.

This was his life; which should not have been rehearsed, save for his good Sayings; which shall be spoken of in their places. Neither would we that any man should take example hereby: but rather should see how shameful a thing it is to have the like conditions.

CHAPTER XIII.

*Of Anacharsis.*

**A**NACHARSIS THE SCYTHIAN was the son of GNURUS, brother to SAULIUS, King of Scythia: but his mother was a Grecian. By reason whereof, he was learned in both languages; and wrote much both of the Scythians' and Grecians' Laws; and also of wars and martial affairs. SOSICRATES saith, That he was at Athens in the 47th Olympiad, under the Prince EUCRATES.

And HERMIPPUS saith, That he went to SOLON's house; and, when he was at his gate, desired one of the house to tell SOLON, That ANACHARSIS was without; who desired greatly, if he might, to be his guest, and to have his acquaintance.

When the servant had told SOLON his message: he sent him word again, That he made guests of his own country folks.

Which when ANACHARSIS heard; he went in boldly, and said, 'Now am I in my country!'

And when SOLON saw his wit and wisdom; he admitted him, not only for a guest, but for a principal friend.

He had this one goodly Saying. The vine bringeth forth three grapes. The first, of pleasure; the second, of drunkenness; the third, of sorrow.

Being asked, What should cause a man most to be sober? he said, 'To behold, see, and remember, the filthy beastliness of drunkards.'

Being, on a time, in a ship, after he knew that it was but four inches thick, he said, 'That they were nigh death that sailed.'

Being asked, What ship was [the] most sure? 'That,' quoth he, 'that cometh safe to the haven.'

When he was demanded, Whether there were more



‘His fearfulness caused him to abstain from sin.’ Anacharsis.

dead than alive? he asked, ‘In which side, he should count Mariners?’

Being upbraided of a man of Athens, because he was a Scythian; ‘Indeed,’ quoth he, ‘my country is a reproach to me: but thou art a reproach to thy country!’

To one that asked him, If a wise man might marry a wife? he said, ‘What thinkest thou that I am?’ and when the other affirmed, That he was a wise man. ‘Well!’ quoth he, ‘I have married a wife.’

When he was reprov'd of fearfulness; he said, His fearfulness caused him to abstain from sin.

To a woman, that said he was foul and ill favoured; he said, ‘Thou art so foul and filthy a mirror, that my beauty cannot be seen in thee!’

When it was asked him, Why wise men would ask counsel? he answered, For fear of mingling their Wills with their Wits.

To a Painter that was become a Physician, he said, ‘The faults that thou madest before in thy works, might soon be espied: but them that thou makest now, are hid under the earth.’ For dead men’s diseases are buried with them.

Being asked, What was both good, and evil, to a man? he answered, ‘The tongue!’

He would say, That the Market was a place appointed for men to deceive in; and to apply themselves to Avarice.

To a young man that was his guest, which slandered him, he said, ‘Well! young man! If while thou art young, thou canst not suffer wine; when thou art old, thou must be content with water!’

He was the first, as some think, that invented the Anchor.

He was [a] long time with SOLON; and thence returned into his own country: and there (intending to change their Laws; and to have established the Grecians’ Laws) was slain of his brother, with a shaft, as he rode a hunting. And when he felt his death’s wound, he said, ‘I have been preserved in Grecia by Wisdom and Learning; but, at home and in my country, I perish through Envy!’

Some write that he was slain; while he was sacrificing after the manner of the Grecians.

\* The rest of his Sayings shall be spoken of in their places.

## CHAPTER XIV.

### *Of Myson.*

**O**F THIS MYSON, [there] is great variance among Writers: and all through the doubtfulness of APOLLO's Answer. For when ANACHARSIS asked of APOLLO, Who was wiser than he? he said, ECIUS, MYSON, CHENEUS. But some say, That APOLLO said not, ECIUS; but ETEUS: and so they ask, What Eteus is?

PARMENIDES saith, It is a village in Laconia, in which MYSON was born: but SOSICRATES saith, That his father was called ETEUS and his mother CHENEUM. EUTHYPHRON saith, That he was of Crete; and that HERACLIDES PONTICUS was his father: but ANAXILAUS said, That he was of Arcadia. Thus there is controversy about him: in which I allow best SOSICRATES's mind.

But after that APOLLO had given this answer; ANACHARSIS, being troubled thereat, came to MYSON in the summer time; and found him making a share for his plow: and mocking him therefore, said, 'Ywis [*certainly*], MYSON, it is no meet time to go to plough now!' 'No!' quoth he, 'but it is meet enough to prepare and make it ready!'

He lived solitarily; and when a man, by chance, met him laughing to himself, and asked him, Why he laughed so; since no man was present there with him? he answered, 'Even therefore do I laugh!'

He wrote many goodly Works; and died when he was seventy-seven years old.

His goodly Sayings shall be spoken of in their places.

## CHAPTER XV.

### *Of Epimenides.*

**T**HEOPOMPUS SAITH, That PHESTIUS was EPIMENIDES's father. Others say, That DOSIADES was. Some others say AGESIARCHUS. He was born in Crete, in a street called Cnossus.

This EPIMENIDES being, on a time, sent of his father into the country to fetch home a sheep, about noontide, as he travelled with the sheep on his neck, very weary, he went into a cave; and slept fifty-seven years.

And when he waked, he sought for the sheep; and because he could not find him, he went back again into the field: and when he saw that all things were changed, being greatly astonished, he returned to the town. And when he would have entered into his own house, they asked, Who he was? And when he saw his younger brother, he was so old that he knew him not: but, at last, after much communication, he told his brother all that had chanced him: which, when it was noised abroad, every man took him for one high in God's favour.

So that, on a time, when the Athenians were plagued with the Pestilence, and were counselled of APOLLO to purge their City; they sent into Crete NICIAS for him: who, when he was come to Athens, purged it in this manner. He took sheep, both white and black, and brought them into a sheepcot; and suffered them to go thence, whither they would: commanding those which followed them, to sacrifice them to God in the place where they first lay down. Which done, the Plague ceased.

The Athenians, delivered thus from destruction, gave him a great sum of money; and also a ship to carry him again into Crete: but he, forsaking their money, only desired their friendship; and so departed.

A little while after that he was come home he died;

Epimenides.

## His death.

being 197 years old, as saith PHASGO; but, as his country folk say, he lived 299 years.

He wrote many Works in prose and verse; of which somewhat shall be shewed in their places.

Some think that he died not at that age; but fell asleep again until another time.



## CHAPTER XVI.

### *Of Anaxagoras.*

**A**NAXAGORAS WAS AN exceedingly well-learned man; and came of a good stock. His father's name was EUBULUS. He was very witty in Philosophy; and wrote much thereof. He was of a noble courage; and very liberal, for why [*because*] he gave away all his patrimony. And when his friends reproved him therefore, and said that he took no care for his goods, 'What need I?', quoth he, 'since ye take care for them!'

At last, he went from them; and gave his mind altogether to the study of Philosophy: regarding neither the Common-weal; nor yet his own profit. Insomuch that when one asked him, If he regarded not his country? he answered, 'Yes! the chiefest thing that I care for is my country!' pointing with his finger towards the heavens.

He was in XERXES's time: and began to treat of Philosophy at Athens, as saith VALERIUS, when he was but twenty years old; and tarried there thirty years.

He said, That the sun was made of burning iron; and that there were mountains and valleys in the moon. Some say, That he told before, of a stone that fell from heaven into the flood Egys.

To one that asked him, If the mountains of Lampsacus should ever be part of the sea? 'Yes!', quoth he, 'if the time fail not.'

Being asked, For what intent he was born? he said, 'To behold the heaven, the sun, and moon.'

To a man that was very pensive and heavy, because he should die in a strange country, he said, 'Be of good cheer, Friend! for the way that goeth down to Hell is everywhere.'

SILENUS writeth, That in Prince DIMILUS' time, there fell a stone from heaven: and that ANAXAGORAS there-through [*thereby*] held [the] opinion, That [the] heaven



Anaxagoras. The yearly Games at Lampsacus in his memory.

was made of stones ; and that but for the great compass of the building, it would suddenly fall.

SOTION saith, That he was accused for this, and other like matters ; and lost much of his goods therefore, and was banished.

But others write, That THUCYDIDES accused him of treason : for which, being absent, he was condemned. At which time also, his children died. And when it was told him how he was condemned, and [that] his children [were] dead, 'As touching his condemnation,' he said, 'Nature has given me like sentence, both of my condemners and me.' And as touching his children, he said, 'I know that I begot mortal creatures.'

Nevertheless, afterwards, he was saved by PERICLES ; and departed from Athens to Lampsacus : and, being sixty-two years old, died there.

Being asked of the City, If he would have anything done for him ? he willed that, the same month in which he died, the children of the town should yearly play ; and that they should keep that custom for ever.

Which [being] granted ; they buried him honourably ; and set up a goodly Epitaph upon his tomb.

His goodly Sayings shall be spoken of in their places.

## CHAPTER XVII.

### *Of Pherecydes.*

**P**HERECYDES, THE SON of BABYS, as saith ALEXANDER, was a Syrian born; and was a hearer of PITTACUS. THEOPOMPUS affirmeth him to be the first that ever wrote of the Gods among the Grecians.

Many marvels are written of him. For as he walked by the sea at Samos, beholding a ship sailing swiftly with full sails, he prophesied that, within a little while, it should be drowned: and, as he said, it came to pass; even in his own sight.

After that, he prophesied (as there was indeed) that the third year after, there should be an Earthquake.

Not long after, when he was at Messena, in a Game Place, he counselled one PERILAUS, a stranger, to get him hence, and all his household, with as much speed as might be. Whose counsel he not regarding; [he] was taken, not long after, with the town and all, of his enemies.

He would say to the Lacedemonians, That neither gold nor silver ought to be worshipped; and that HERCULES, in his sleep, gave him that commandment: which HERCULES also, the same time, commanded the Princes to obey PHERECYDES. Some apply this to PYTHAGORAS.

HERMIPPUS saith, That, when there was [a] great war between the Ephesians and the Magnesians, he (being desirous that the Ephesians might win the victory) asked one that passed by, 'Of whence he was?' Who confessing himself to be an Ephesian; he commanded [him] to draw him by the legs, and to lay him in the Magnesian field, saying, 'Desire the citizens that, when they have got the victory, they bury me, which am PHERECYDES, in this same place!'

Which when the citizens knew, they were in good hope

of victory: and, the next day, they overcame the Magnesians in battle, and found PHERECYDES dead; and buried him honourably.

But some say, That he flung himself down headlong from a hill, called, Coriciam, and so to have died; and to be buried at Delos. . . .

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## CHAPTER XVIII.

### *Of Socrates.*

**S**OCRATES (AS SAITH PLATO, the son of SOPHRO-  
NISCUS, a Lapidary [*Statuary*], and his mother  
PHANARETA, a Midwife) was born at Athens. A  
man of wonderful wit; and, as some say, was a  
hearer of ANAXAGORAS and of DAMON. But DURIS  
saith, That he was a servant; and that he graved [*carved*]  
in stone; and that the Graces, three goodly images, were of  
his carving: wherefore TIMON calleth him, A carver of stones,  
a vain Greek Poet, and a subtle Orator. For, in his Orations,  
he was sharp and prompt: and was therefore forbidden to  
teach it, by [the] Thirty Tyrants, as saith XENOPHON.

But, as saith FAVORINUS, he, with his disciple ÆSCHINES,  
opened the fields of the Oratory Craft.

He got money to find himself withal, by his handy  
work: from which CRITO delivered him, and became his  
Scholar, as BIZANTIUS saith.

But after that SOCRATES perceived that there was no  
fruit in the Speculation of Natural Philosophy; and that  
it was not greatly necessary to the outward Manners of  
Living: he brought in the kind, called, Ethic, that is, Moral  
Philosophy, and taught it daily, both in the shops and  
streets; and exhorted the people chiefly to learn those  
things which should instruct them in Manners, which were  
needful to be used in their houses.

He used sometimes, through [the] vehemency of his  
communication, to shake his hand, and stir his finger; yea,  
and to pluck himself by the hair also: and was therefore  
mocked of many; which he suffered patiently. Yea, he  
was so patient, that when one had spurned him, he suffered  
him: and being asked, Why he struck not again? he asked,  
'If an ass had kicked him, if he should kick again?'

When EURIPIDES had given a Work of HERACLITUS to  
read, and asked him, What he thought of it? he answered,  
'Such things as I understand are very mystical; and so I



Socrates. Such most like God, as lacked fewest things.

think those be, which I understand not. But, surely, they lack some APOLLO to expound them!’

He took great care in the exercise of his body; and he was of a comely behaviour. He was also a good warrior: for when XENOPHON was, in the wars, fallen from his horse; he caught him, and saved him. Another time, when the Athenians fled all away hastily, he himself went leisurely alone: looking back oftentimes privily; and watching to revenge him[self], if any man with sword durst venture to invade his fellows. He warred also by sea: and when he had valiantly fought and overcome his enemies, he gave willingly the victory to ALCIBIADES; whom, as saith ARISTIPPUS, he loved greatly.

He was of a constant mind, and of invincible reason; and exceeding careful for the Common-weal. He was also thrifty, and continent.

When ALCIBIADES would have given him much lime and sand to build him[self] a house; he said, ‘If I lacked shoes, and thou wouldst give me a whole hide to make me a pair; should I not be mocked, if I took it?’

When he beheld, many times, the multitude of things that were sold, he would say, ‘Good Lord! so many things there be that I need not!’

He would say commonly, That gold, silk, and purple, and such other things, were more meet to set forth Tragedies, than necessary to be used.

He lived so sparely [*sparingly*] and temperately that, many times, when there were Plagues in Athens, he himself alone was never sick.

ARISTOTLE saith, That he had two Wives: the first XANTHIPPE, of whom he begat LAMPROCLES; and the other, MIXTONE, ARISTIDES’ daughter, whom he took without any dowry, of whom he begat SOPHONISCUS and MENEXENUS.

SATYRUS and HIERONYMUS *Rhodiums* say, That he had both at once. For the Athenians, being consumed with wars and murrain [*plague*] of people, to augment the city, decreed that every man should have two Wives; the one a Citizen, and the other what he would, to beget children of both: which law SOCRATES obeyed.

He despised greatly such as were proud, and high-minded, and wranglers. He gloried greatly in poor fare, and said, That such were most like unto GOD, as lacked fewest things.

He had a great gift of persuasion and dissuasion. *Socrates.*

He had a great gift, both in persuading and also in dissuading. For he, as saith XENOPHON, persuaded a young man which was merciless and cruel against his mother, to reverence her. He dissuaded also PLATO's brother, which was desirous to have come in[to] Office; and caused him to leave [it] off, because he was rude and ignorant in things.

Being asked, What was the honour of young men? he answered, 'To attempt nothing too much.'

To him that asked him, Whether it were better to marry, or no? he said, 'Whichsoever thou do, it shall repent thee!'

He would say, 'That he wondered much at men which with great diligence, endeavoured to carve, and make, stones like men: and took so little heed to themselves, that they both seemed, and were, like unto stones.'

He exhorted young men to behold themselves oft in a looking-glass, to the intent, That if they were beautiful and well formed, they should do such things as became their shape: but if they were ill-favoured, that they should, with Learning and Good Manners, hide their deformities.

When he, on a time, had bidden many rich men to dinner; and his Wife, XANTHIPPE, was ashamed of the small preparance [*preparation*] that he made; he said, 'Be content, Wife! For if our guests be sober and honest men, they will not despise this cheer; and, again, if they be riotous and intemperate, we shall be sure they shall not surfeit.'

He said, 'Some lived that they might eat; but he did eat, that he might live!'

Being, on a time, reviled; and asked, Why he spake nothing? 'Because,' quoth he, 'that which he speaketh pertaineth not to me.' O, that men could, now a days, so take such matters!

Another time, when it was told him, that one had spoken evil of him; he said, 'He hath not learned, as yet, to say well.'

When ALCIBIADES told him, he could not suffer the forwardness and scolding of XANTHIPPE, as he did. 'No!' quoth he, 'but I can. I am so used therewith. Canst not thou, at home, suffer the gaggling geese?' 'Yes!' quoth ALCIBIADES, 'for they lay me eggs!' 'Marry!' quoth SOCRATES, 'and so doth XANTHIPPE bring me forth children.'



Socrates. His belief that the Soul of Man was immortal.

On a time, when his Wife, in the open street, plucked his cloak from off his back; and some of his acquaintance counselled him to have struck her therefore: he said, 'Yea, Sirs, ye say well! that while we were brawling and fighting together, every one of you might cry, "Now to it, SOCRATES!"' "Well said, XANTHIPPE, the wittiest of the twain!"'

He counselled that men should so go to their Wives, as horsemen do to their fierce horses.

With a pretty similitude, he coloured [*excused*] his patience, saying, 'Like as a horse, being broken of a horse-keeper, suffereth ever after any man to ride upon him: so I, by use of XANTHIPPE, can suffer all other folks.'

Finally, he, daily saying and doing such things, was praised of APOLLO to be the wisest man that lived.

At which divers being displeased, and because that he proved some, which thought themselves to be very wise men, to be very fools: they, not content, conspired against him, and accused him, saying, 'SOCRATES breaketh the laws of the City, which have been given of our elders; supposing that there are no Gods, and bringing in other new Spirits' (For SOCRATES held [the] opinion that there was but one GOD, which was without beginning or ending; which has made and governed all things; and that the Soul of Man was immortal; and that every man had Two Spirits assigned by GOD, which he called *Dæmones*, of which, he said, the one shewed him things to come; and therefore he despised their Gods, and would not worship them): and, against Right and Law, he corrupteth our youth; wherefore let him die!

When this was put up against him, LYSIAS, a Philosopher, wrote an Apology for him: which when he read, he said, 'LYSIAS, that Oration is good and excellent; but, surely, it is nothing meet for me!' for why [*because*] it was more judicial than should seem meet for a Philosopher. And when LYSIAS demanded of him, 'Since it was good; why was it not meet for him?' he said, 'Garments and shoes may be both good and fair; and yet unfit for me!'

But while he was judged; it is said that PLATO stood up in his defence, and could not be suffered.

And so he was condemned by thirty Judges; and cast into prison. For whom, the Prince of Athens was very sorry: but the Sentence which the Judges had given upon

him, which was that he should drink poison, could not be revoked.

The King had a ship, freighted with sacrifices, which he offered to his idols; which then was abroad; and he would never give any Sentence upon a man’s death, before it came [back] to Athens.

Wherefore one of SOCRATES’S friends, called, INCITTES, counselled him to give a certain sum of money to the Keepers, to let him [e]scape away secretly; and so to go to Rome.

But SOCRATES said, He had not so much.

Then said INCITTES, ‘I and my friends have so much; which we will gladly give, to save thy life.’

To which SOCRATES answered, ‘I thank you and my friends! but since this City, wherein I must suffer my death, is the natural place of my birth; I had rather die here than elsewhere. For if I die here in my country, without deserving [it]: only because I reprove their wickedness, and their worshipping of vain idols; and would have them worship the true GOD. If these men, of mine own nation, persecute me for saying and maintaining Truth; even so will strangers wheresoever I be come; for I will never spare to say the Truth. And, surely, strangers would have less mercy on me, than mine own countryfolks!’

Being thus minded; he continued still in prison, teaching his Scholars, which resorted to him, many things; both of the composition of the Elements, and also of the Soul. But [he] would write nothing. For he said, That Wisdom ought to be written in men’s hearts; and not on beasts’ skins. Nevertheless, his disciple, PLATO, wrote well nigh all that he taught.

A little before he should be put to death; he desired that he might bathe himself, and say his Orations [*Prayers*]; which he did: and [then] called his Wife and children, and gave them good instruction.

And when he went toward the place where he should finish his life; his Wife went after him, crying, ‘Alas! my Husband dieth guiltless!’ To whom he said, ‘Why, woman! wouldest thou have me die otherwise?’, and sent her away.

So when the Cup of Poison was delivered him to drink,



his friends began to weep: wherefore he blamed them, saying, 'I sent away the women; because they should not do, as you do!'

Then POLYDORUS proffered him a precious garment to die in. To whom he said, 'Hath not mine own coat served me to live in? Why then may it not as well serve me to die in?'

And then, after he had commended his Soul to GOD, he drank the confection.

And as he was in travail of death, one of his disciples said, 'O, SOCRATES! Well of Wisdom! yet teach us somewhat, while thy speech lasteth!' To whom he answered, 'I can teach you none otherwise, now dying, than I taught you in my lifetime!'

Thus finished he his most godly life; being seventy years old.

His goodly Sayings shall be spoken of in their places.

## CHAPTER XIX.

### *Of Xenophon.*

**X**ENOPHON, THE SON of GRILLUS, was born at Athens. He was shamefast; and exceeding[ly] beautiful.

It is said that SOCRATES met him in a narrow lane, and would not let him pass till he had answered him divers Questions. And when he asked, 'Where men were made good and bad? whereat he stayed and could not tell, SOCRATES said, 'Come with me, and learn!'

And so he did, until such time as he went to CYRUS: whose favour he obtained; and became in great reputation with him, and wrote all his acts.

He had a woman, called, PHILEZIA, which followed him; by whom he had two children.

He had much trouble in his life; and was banished, and fled from place to place, till he came to Corinth, where he had a house.

And when the Athenians intended to succour the Lacedemonians, he sent his two sons, DIODORUS and GRILLUS, to Athens; to fight for the Lacedemonians. From which battle, DIODORUS returned without doing any great feat: but GRILLUS, fighting manfully among the horsemen, died about Mantinea.

And when XENOPHON, who was doing sacrifice with his crown on his head, heard that his son was dead, he put off his crown: but when he afterwards heard that he died fighting valiantly, he put it on again; not so sorry for his death as joyous for his valiantise [*bravery*].

He died at the city of Corinth, as saith DEMETRIUS; being very old. A man both good and valiant, expert in riding and hunting; and greatly skilled in martial affairs: as appeareth by his Works.

Xenophon. He was called, The Muse of Athens.

He was also religious, and much intentive about sacrifice; and was a follower of SOCRATES.

He wrote forty books; [and] intituled every one by a sundry name: and THUCYDIDES's Works, which by negligence were lost, he brought to light. He was himself so pleasant in his style, that he was called, The Muse of Athens.

There were more of this name, of whom this is the chief: whose good Sayings and Precepts hereafter shall be touched.

## CHAPTER XX.

### *Of Aristippus.*

**A**RISTIPPUS, AS SAITH ÆSCHINES, came to Athens to hear SOCRATES; whose excellent wisdom was spoken of everywhere: but when SOCRATES was dead, he flattered DIONYSIUS, and became a Courtier.

He was a merry-witted fellow; and could form himself meet to all times and places: insomuch that DIOGENES called him, 'The King's hound.'

When he, on a time, had espied DIOGENES gathering herbs, and making pottage, he said, 'If thou, DIOGENES, couldst flatter DIONYSIUS; thou shouldst not need to take worts!' To whom DIOGENES said, 'If thou also couldst be content to eat and gather worts; thou shouldst not need to flatter DIONYSIUS!'

When one made his boast that he had learned much; he said, That Learning consisted not in the greatness; but in the goodness!

To one that made great brags of his swimming; he said, 'Art thou not ashamed to boast of this, which every sprat can do?'

Being reprov'd, because he hired a Rhetorician to plead his Cause; he said, 'When I make a banquet, I use to hire a Cook.'

When his servant, which journeyed with him, was tired with the weight of the money which he carried; he said, 'That which is too heavy, cast out; and that which thou canst, carry!'

BION saith, That as he sailed, perceiving that he was in a Pirate's ship, he took his money, and counted it; and then, as against his will, let it fall out of his hand into the sea: and mourned for it outwardly; but said inwardly to himself, 'It is better that this be lost of me; than that I be lost for this!'



DIONYSIUS commanded that all his servants should dance in purple robes: which PLATO would not do, saying, 'I will not put on a woman's garment!' But ARISTIPPUS did; and when he began to dance, he said, 'In drunken feasts, the sober offend not!'

It chanced that he sued to DIONYSIUS for a friend of his; and being denied, fell down before his feet: and when he was reproved therefore, he said, 'I am not in fault: but DIONYSIUS, which hath ears in his feet!'

This and many like Answers he gave: which whose listeth to read, may look on the 'Apophtegms' of ERASMUS; where he shall find enough. Which, because it appertaineth not greatly to our purpose, we will omit: and intreat of his good Precepts and Proverbs in the places thereto appointed.

## CHAPTER XXI.

### *Of Plato.*

**P**LATO, THE SON of ARISTON and PERICTIONE, of SOLON's kindred, was born at Athens, in the year and day that APOLLO was born, as witnesseth APOLLODORUS, which was the 88th Olympiad: and died being eighty-four years old.

It is said, That when he was born, there came a swarm of bees, and hived in his mouth: which SOCRATES interpreted to be a sign of his great eloquence.

He was a goodly man of person, as saith ALEXANDER; and was therefore called PLATO: which some say was for his eloquence, and some for his great forehead.

He exercised himself, in his youth, in wrestling and such like feats: and gave his mind also to painting, and to write Poesies, Metres, and Tragedies. He had a small voice; and an eloquent tongue.

SOCRATES dreamed that a swan let fall an egg; which hatched in his lap: and when it was feathered, it flew up on high, and sang exceeding sweet Songs. And the next day, when PLATO's father brought him to school to SOCRATES, 'O,' quoth he, 'this is the swan that I dreamed of!'

And when he had learned much, and should come before DIONYSIUS, to a School Game (wherein Learned Men should shew their Goodly Metres and Pithy Writings; wherein who that excelled had a great reward): when he had heard SOCRATES declare his, PLATO flung his own into the fire, saying, 'O, fire! PLATO hath need of thy help!'

And when SOCRATES was dead; he went into Italy, to PHILOLAUS, who was of PYTHAGORAS's Sect.

From thence, he went into Egypt, to hear the Priests and Prophets: where, being sore sick, he was healed by one of the priests, with sea water; by reason whereof he said,

'The sea ebbeth and floweth all manner [of] diseases.' He said, moreover, 'That all the Egyptians were Physicians.'

He determined also to go to the Magicians [*Magi*]: but, by means of the wars that were in Asia, he changed his purpose; and returned to Athens. Where he abode, and wrote many goodly Works: and drew together HERACLITUS', PYTHAGORAS', and SOCRATES', reasons. In sensible things, he preferred HERACLITUS; and in things that pertained to Intelligence, he took PYTHAGORAS's, part; and in Civil Matters and Moral Philosophy, he esteemed most his master, SOCRATES. He drew these Three Parts of Philosophy into one body.

SATYRUS saith, That he gave a hundred pounds to PHILOLAUS for three of PYTHAGORAS's books.

He sailed thrice into Sicily to see the country; where DIONYSIUS the Tyrant, HERMOCRATES' son, compelled him to talk with him. And when PLATO, in his communication, said, That a Tyrant ought not to do that which was for his own profit, except he excelled in virtue; the Tyrant, being angry therewithal, said, 'Thy words savour of old idle dottrels' [*boobys*'] tales.' 'And thine also,' quoth PLATO, 'of a young Tyrant!' For which this Tyrant would have slain him: but was entreated otherwise; and commanded him to be sold.

And, by chance, there was one ANNICERIS, a Cyreniac [*Cyrenian*], which gave Thirty Pounds for him; and sent him to Athens among his friends; which, incontinent [*instantly*] sent him his money again: which he in no wise would receive; alleging that other men were as worthy to care for PLATO as they.

And when the Tyrant heard how PLATO had sped [*prospered*], and was in his country again; he wrote unto him, praying him not to speak, or write, evil of him. To which request, PLATO wrote again, That he had not so much idle time as once to remember him.

Some say, when the Captain CABRIA, which was guilty of death, fled, that he (when none else of the City durst) went with him. And when CROBYLUS, a Scoffer, saw him enter into the Castle with him, he railed on him, saying, 'Thou goest to help another! as though thou knewest not that we already owe thee SOCRATES's poison.' To whom PLATO said, 'When I warred for my country, he suffered



peril with me ; wherefore now, for friendship's sake, I will do as much for him !'

To one which, because he reproved him for playing at dice, said, 'Thou chidest me for a small matter !' 'Indeed,' quoth he, 'the thing is small ; but the customable [*habitual*] use thereof is no small thing.'

To one of his boys which displeased him, he said, 'If I were not angry ; I would trim [*beat*] thee !'

To one of his servants which had done amiss, and excused him [*self*], saying, 'It was my destiny ! I could do none otherwise !' he said, 'Excuse thyself no more then ! for it is thy destiny also to be punished !'

He died in the Schools, as some say ; being broken in the midst : and was buried at Athens.

His notable Sentences shall be added in their places.



## CHAPTER XXII.

### *Of Xenocrates.*

**X**ENOCRATES, THE SON of AGATHENOR, being born in Chalcedon, was PLATO's scholar, even from his youth. He was blunt-witted and slow; insomuch that PLATO, speaking of him and ARISTOTLE, would say, That the one had need of the spur; and the other of the bridle.

He was grave and earnest; and dry [*caustic*] in his communication.

He was much in the Schools: and if, at any time, he went into the town, boys and foolish people would cry after him, for the nonce, to anger him.

Being sent with other Ambassadors to PHILIP, when all the rest took rewards and banqueted with him; he would not: insomuch that when PHILIP, many times, would have talked with him; he refused. For which cause, PHILIP admitted him not for an Ambassador. And when he, with the rest of his fellows, was returned to Athens, they said, 'That he went with them in vain!' And when, according to the laws, he should therefore pay a forfeit; he counselled the Rulers to take good heed to the Common-weal, saying, That PHILIP, with gifts, had corrupted all the other Ambassadors; but could not make him grant, by any manner [of] means: which they hearing, esteemed him more than ever they did before; but sent [him], another time, to ANTIPATER, to redeem the prisoners which he had taken in battle.

ANTIPATER desired him to dine with him: which he denying, said, 'I come not to dine and banquet, nor to take pleasure with thee: but to redeem my fellows from the sorrows which they suffer with thee!' And when ANTIPATER heard the wisdom, and saw the constant mind, of the man; he, gently entreating him, delivered his prisoners.

When DIONYSIUS, in his presence, said to PLATO, 'Somebody shall take from thee thy head!' XENOCRATES said, 'That shall they not; except they take away mine first!'

He lived holily; and wrote exceeding many goodly Works: and died, being eighty-two years old.

His goodly Counsels shall be spoken of in their places.



## CHAPTER XXIII.

### *Of Arcesilaus.*

**A**RCESILAUS, THE SON of SEUTHUS, as saith APOLLODORUS, was a good Philosopher; and very studious in PLATO'S Works. He was first an hearer of AUTOLYCUS a Mathematician; and, afterwards, of THEOPHRASTUS.

He was a very witty fellow, and of a prompt spirit, and grave in communication; and much exercised in writing: and gave his mind to Poetry.

He delighted so much in HOMER, that, every night, before he slept, he would read somewhat in him.

He learned Geometry of HIPPONICUS, and was thereto so dull, and yet so well learned in the craft, that he would say, That Geometry fell into his mouth, as he gaped.

Hearing men singing Metres [*Verses*] that he had made; yet ill-favouredly: he kicked them on the sides, saying, 'Ye break mine; and I will break yours!'

Being called to a sick man, [and] perceiving that he was sick for thought, and lack of riches; he conveyed, under his pillow, a sack full of money: which he, finding, was so joyous that he recovered straightways.

When he was bid to solve a riddle at a banquet; he said, That the chiefest point of Wisdom was, to know to what purpose each time was meetest.

Being reprov'd, because he challenged not a young man, whom he had a right to [do]; he excused himself properly, saying, 'It is not possible to draw soft cheese with a hook!'

Being asked, What man was most in trouble, thought, and care? he said, 'He that desireth most to be at quiet and rest.'

He called old age, The Haven of all Tribulations.

He said, 'It was a great evil not to be able to suffer evil!'

To an envious man, which was very sorrowful, he said, 'I know not well, whether evil hath chanced to thee; or good to another.' Signifying thereby that envious men are as sorrowful for others' prosperity as for their own adversity.

As he sailed among thieves by chance, they met with ships of true folk: which the thieves espying, said, 'We may chance to die, if we be known!' 'And so may I,' quoth he, 'if we be not known.'

These and such like Answers he gave: and died at Athens, when he was eighty years old; being overcome with too much wine.

He was reputed more among the Athenians than any other of the Philosophers.

His pithy Proverbs shall be spoken of hereafter.



CHAPTER XXIV.

*Of Aristotle.*

**A**RISTOTLE, THE SON of NICOMACHUS, a Stagirite, was well beloved of AMYNTAS, King of Macedonia; both for his learning and also for his wisdom.

He was PLATO's disciple; and [sur]passed far all the rest of his fellows.

He had a small [*weak*] voice, small legs, and small eyes. He would go richly apparelled, with rings and chains, minionly [*daintily*] rounded and shaven. He had a son, NICOMACH, by a Leman.

He was so well learned, that PHILIP, King of Macedonia, sent for him to teach his son, ALEXANDER [the Great].

He came to Athens again, and kept the Schools there; and died when he was sixty-three years old.

He was an excellent good Physician; and wrote thereof many goodly Works. He used to wash himself in a basin of hot oil; and to carry a bladder of hot oil at his stomach. He used also, when he slept, to hold a ball of brass in his hand with a pan under [*at*] his bedside; that when it fell, it might wake him.

Being asked, What [*ad*]vantage a man might get by lying? he answered, To be unbeliev'd, when he telleth the truth.

Many times, when he inveighed against the Athenians, he would say, That they had found out both Fruits and Laws; but knew how to use neither of them.

He would say, That the roots of the Liberal Sciences were bitter; but the fruits, very sweet.

It was told him, that one rail'd on him. To which he answered, 'When I am away; let him beat me too!'

Being asked, How much the Learned differed from the Ignorant? he answered, As much as the Quick differ from the Dead.

Friendship, one Soul dwelling in many bodies. Aristotle.

He would say, That Learning in Prosperity was a garnishing [*adornment*]; and in Adversity, a refuge.

To one that boasted that he was a citizen of a noble City, he said, 'Boast not of that! but see that thou be worthy to be of such a noble City!'

Being asked, What was Friendship? he said, 'One Soul dwelling in many bodies.'

Being asked, What he got by Philosophy? he said, 'I can do that unbidden; which some can scarce do, compelled by the Law.'

Being railed on, to his face; and the Railer asking him, Whether he had touched [*nettled*] or no? he said, 'Good Lord! I minded thee not yet!'

Being reproved, because he gave wages to one that was scarce[ly] honest, he said, 'I give it to the man; and not to his manners!'

Thus, and such like, he spake; and wrote many goodly books of which we have, though not the one half, yet so much as, in our Age, is thought sufficient for one man to have known and written. Out of which, his most pithy Proverbs, for our purpose, shall be added in place most convenient.

## CHAPTER XXV.

### *Of Diogenes.*

**D**IOGENES, AS SAITH DIOCLES, was born in a town called Sinope. His father, called ICESIUS MENSAR, being imprisoned for counterfeiting their coin; DIOGENES (which was of counsel with him) fled, and came to Athens: where he met with ANTISTHENES; whom (being unwilling to receive him; for why [*because*] he would never teach any) he overcame with his perseverance. And when his Master, on a time, took up a staff to beat him; he put under his head, saying, 'Strike! for thy staff is not able to drive me away; so long as thou canst teach me aught!'

He lived simply, as one that was out of his country; and comforted himself much with beholding the little mouse, which neither desired chamber, nor feared the dark, nor was desirous more of one meat than of another: whose nature, as nigh as he could, he followed.

He wore a double cloak; and made him[self] a bag, wherein he wrapped him[self] when he slept, and put therein his meat: and used one place for all purposes; both to eat, to sleep, and to talk in.

When he was diseased, he went with a staff; which, afterward, he carried with him always: not only in the city, but also in all other places.

He wrote to one to make him a Cell: which, because he tarried long for, he took a Barrel or a Tun, and made that his house.

When he had any grave matter, he would call the people to hear him; which when they regarded not, he would sing pleasantly. To which, when many resorted, he would say, 'To hear foolishness, ye run apace: but to hear any weighty matter, ye scarce put forth your foot.'

He wondered at [the] Grammarians; which could shew of other folks' lewdness, and neglected their own.



‘I pray thee, let the sun shine on me!’ Diogenes.

He reproved [the] Musicians; because they took great care that their instruments should agree; and their own manners agreed not.

He rebuked the Mathematicians, which beheld the sun, the moon, and the stars; and neglected the business that lay before their feet.

He taunted the Orators; because they studied to speak that [which] was just; and followed not the same in their living.

He dispraised the People: which (while they sacrificed, and gave thanks, for their health) would make great banquets; which were against their health.

He wondered that Servants could stand and see men eat; and snatched not away their meat.

Being mocked, because he anointed his feet with odours, and not his head; he said, ‘The savour goeth from the head into the air; but from the feet up to the nose.’

Being asked, What time a man should dine? he said, ‘A rich man when he will; and a poor man when he may.’

When one had given him a blow upon the ear; he said, ‘I wist [*knew*] well, I had left somewhat uncovered.’

To young lads that stood about him, saying, ‘We will beware that thou bite us not!’, he said, ‘Tush! Fear not! for a dog eateth not beets [*beet-roots*]!’

On a fool’s house that had written [thereon], ‘No evil shall enter here!’; he wrote, ‘Where then shall the Master of the house enter?’

When ALEXANDER [the Great] stood between him and the sun; and bade him ask what he would of him; he said, ‘I pray thee, let the sun shine upon me!’

When he saw a Writing set upon a riotous man’s house, signifying that the house was to be sold; he said to the house, ‘I thought so much, thou shouldest surfeit so long, till, at last, thou wouldest spue out thy master!’

When a man, that was very superstitious, said, ‘I can cut off thy head at one stroke!’ ‘Yea,’ quoth he, ‘but if I stand on thy left side, I can make thee tremble!’

Being asked, ‘What beast biteth sorest?’ he said, ‘Of wild beasts, a Backbiter; and of tame beasts, a Flatterer.’

Being asked, Why gold looked so wan [*pale, sickly*]?’ ‘Because,’ quoth he, ‘it hath many lying in wait for it.’

As he beheld a tree, whereon many women were hanged, he said, ‘Would God! every tree bare such fruit!’



Diogenes. 'Shut your gates! that the town run not out!'

When he entered into a very small town, called, Minda, which had mighty great gates, he cried to the citizens, 'How, Sirs! shut your gates! that the town run not out!'

When he saw one, which had been a weak Wrestler, become a Physician, 'What!', quoth he, 'intendest thou now to overcome them, which heretofore have overcome thee?'

Beholding Archers shooting, when one that could not skill [*shoot*] should shoot; he ran to the Mark, saying, 'Here will I be; for fear lest he hit me!'

To one that asked him a foolish question; he gave none answer. Being asked why he held his peace, he said, 'Silence is the answer of foolish questions.'

Innumerable such pretty Answers and Taunts he used, which whoso listeth [*wiseth*] to hear, shall find in [the] 'Apothegms' of ERASMUS: which be no less finely handled in the English [by NICHOLAS UDALL] than in the Latin; besides that it is also more plain and perfect.

This DIOGENES lived ninety years: and died, being bit of a dog, [as] some write. Others say, That he stifled himself, with the long holding of his breath.

After whose death, there was great strife among his Scholars, who should have his body to bury. Nevertheless, the strife was appeased by the Elders; and they buried him by the Gate that leadeth to Isthmus: and made him a fair Tomb, and set a Pillar with a dog thereupon; and set thereto a goodly Epitaph.

His good Precepts and Proverbs shall follow in their places.

## CHAPTER XXVI.

### *Of Antisthenes.*

**A**NTISTHENES, THE SON of ANTISTHENES, was born at Athens; and was [a] disciple to GORGIAS the Orator, of whom he learned to plead: and from him, he went to SOCRATES, of whom he learned Wisdom and Moral Philosophy.

To a young man that would be his Scholar, which asked, What he needed to his learning? he answered, 'A new book, and a new wit!'

When it was told him, that PLATO spake evil of him; he said, 'It is kingly to be evil spoken of; when a man doth well.'

He would say, 'That it were better for a man, in his necessity, to fall among Ravens, than among Flatterers. For Ravens will eat none but dead folk; but Flatterers will eat men being alive.'

He would say, 'That cities must needs decay; where good men were not known from the bad!'

Being praised of evil men; he said 'I fear me, that I have done some evil!'

He would say, 'That it was a great oversight, since they purged their wheat from darnel [*cockle*] and their wars of cowardly soldiers, that they purged not their Common-weal of envious people.'

Being asked of a man, What was best to learn? he said, 'To unlearn the evil that thou hast learned!'

He always took PLATO for proud, disdainous, and high-minded: insomuch that when he met him at a Triumph, whereas there were many goodly and courageous neighing horses, he said, 'O, PLATO! thou wouldest have made a goodly horse!'

He wrote many proper and pithy Sentences; which shall be spoken of hereafter.

He died of a disease, when he was very old.

Antisthenes. Diogenes's offer to him, when sick.

It is said that, when he was sick, DIOGENES came to visit him, having a blade by his side: and when he said, 'Who shall rid me from my disease?' DIOGENES, showing him his sword, said, 'This same shall!' To which ANTISTHENES said, 'I spake of my grief; and not of my life!'

There were more of his name; but he lieth buried at Athens.

## CHAPTER XXVII.

### *Of Isocrates.*

**I** SOCRATES WAS A Grecian born; and came of a good kindred; and was, in his youth, well brought up in all kinds of good manners. When he came to age and discretion, he was a hearer of GORGIAS the Orator: whose disciple he continued until such time as he was well learned, both in Natural, and also in Moral, Philosophy.

As some say, He was in the time of AHASUERUS the King: and was of such fame for his Learning, namely, for Moral Philosophy, that he seemed to many, rather a God than a man.

He lived virtuously, with such faithfulness in friendship, and continence of his body, and with such pithy counsel; as very few hath been like him since.

He wrote many goodly books in his youth; which he followed in his age: of which his goodly Counsels to DEMONICUS testify his wit and his learning in Moral Philosophy: besides others which he wrote of Natural Philosophy.

He lived [a] long time: for, as VALERIUS MAXIMUS saith, when he was ninety-three years old, he set forth an excellent book, full of the spirit. In his Works, he praised Virtue as [the] Head Fountain of all manner [of] riches; and exhorted all men thereunto.

To one that asked him, If he would be a King? he answered, That he would not. Being asked, Wherefore? he said, 'If I judge rightfully, I cannot eschew [*avoid*] the hatred of many men; and again if I judge wrongfully, I cannot eschew the pains of eternal damnation. Wherefore, I had rather live poorly, assured of the bliss of Heaven; than, in doubt thereof, possessing all worldly riches.'

Being asked, 'How a man might keep himself from anger? he answered, 'In remembering that GOD looketh always upon him.'



## What a man ought not to do.

In his time, men delighted much in black hair ; wherefore one of his neighbours dyed his head black : and when one asked him, Why his neighbour did so ? he (featly [*neatly*] taunting his neighbour's foolishness) answered, 'Because no man should ask counsel, nor learn any wisdom, of him.' What would he say now [1555], trow me ! if he saw these Wives, that not only colour their hair ; but also paint their faces !

He used, oftentimes, in his prayers, to desire GOD to keep and save him from the danger of his friends ; rather than from [that of] his enemies. And being demanded of one that heard him, Why he prayed so ? he said, 'As for mine enemy, I can beware of ; for why [*because*] I trust him not : so can I not of my friend, because I trust him !

Being asked, What a man ought not to do ; although it were just and true ? He answered, 'To praise himself !'

He lived one hundred and two years ; and died for very age : and was buried honourably.

The rest of his Sayings shall be spoken of hereafter.

CHAPTER XXVIII.

*Of Plutarch.*

**P**LUTARCH THE PHILOSOPHER was a man of a wonderful wit, well brought up in his youth, well instructed in manners, and well furnished in all kinds of Learning; which (growing up as well in virtue and learning, as in body and years) was chosen, and that worthily, to be the bringer up of the Emperor TRAJAN: whom he so well instructed, that his glory thereby was greatly augmented; as it is said in POLCRATICUS, the Fifth Book.

He was faithful in his sayings, and eloquent in his words; very diligent and wary in his manners, and of a chaste life and good conversation.

He gave his mind much to instruct and teach others; and wrote many books. Of which, one, intituled, 'The Education of Youth,' we have in the English tongue: drawn thereinto by the excellent and famous Knight, Sir THOMAS ELYOT (whose good zeal and love, both to further good learning, and to profit his country, appeareth as well thereby, as by other many Works which he hath pained himself [*endeavoured, taken pains*] to bring into our language): which sheweth well his good affection that he had to the Common-weal.

He wrote another book, called, 'The Instruction of TRAJAN': in which he setteth out the Office of a Prince, and what he ought to be, so excellently as no man can amend it.

He wrote also another book, entitled *Archigrammatum*; wherein he teacheth Rulers and Officers how to govern themselves; with divers other things.

Among which, the Letter that he wrote to TRAJAN, what time he was created Emperor, is worthy to be remembered: in the end whereof he saith thus,—'Thou shalt rule all things even as thou wouldest, if thou go not

from thyself; and if thou dispose all thy works to Virtue, all things shall prosper with thee! And as touching the governance of thy Common-weal, I have taught therein already: which if thou follow, thou shalt follow me, thy master, PLUTARCH, as an example of good living; but if thou do otherwise, then shall this my Letter be a witness that I gave thee, neither counsel, nor any example, thereunto.'

When he was aged, he died; and was buried honourably.

His goodly Proverbs; Adages, Parables, and Semblables shall follow in their places.

## CHAPTER XXIX.

### *Of [Lucius Annæus] Seneca.*

**S**ENECA THE PHILOSOPHER, and [an] excellent well learned man, was born in Corduba [*Cordova*]; and therefore called, *Cordubensis*. He was [a] disciple to STRATUS the Stoic; and was LUCAN the Poet's countryman.

He flourished at Rome, in the time of the Emperor and Tyrant NERO; whom he taught in his youth in Learning and Manners: which, afterwards, was [the] cause of his death.

In the time of SENECA, PETER and PAUL came to Rome; and preached there. And when many of NERO the Emperor's house gathered together to hear PAUL, SENECA, among the rest, was so familiar with him, and delighted so much to hear the divine Science and Wisdom which he saw in him, that it grieved him to be separate at any time from his communication: insomuch that when he might not talk with him mouth to mouth, he used communication by letters oft sent between them.

He read also the Writings and Doctrines of PAUL before the Emperor NERO; and got him the love and favour of everybody: insomuch that the Senate wondered much at PAUL.

This SENECA was a man of a very chaste life; and so good, that Saint JEROME numbereth him in his Beadrow [*Catalogue*] of Saints: provoked thereto by his Epistles; which are intituled, 'SENECA to PAUL, and PAUL to SENECA.'

After he [had] lived into a mean [*moderate*] age, he was slain of NERO the Tyrant; two years before PETER and PAUL suffered their glorious martyrdom.

For NERO, on a day, beholding him, and (calling to mind how he, when he was his Master, did beat him) he conceived hatred against him: and (being desirous to



This First Book teaches a man to shape an Answer.

revenge himself, and to put him to death) gave him licence to choose what kind of death he would. Wherefore SENECA (seeing that his tyranny could not be appeased, and supposing that to die in a bain [*bath*] was the easiest kind of death) desired to be let blood in the veins of his arms; and so died. Which death, as some think, was foreshewed in his name, SENECA, that is to say, *Se-necans*, which signifieth in English, 'A killer of himself.'

He wrote in his lifetime many goodly books: out of which shall be piked [*picked, chosen*] some of the most pithy Sentences, both of Precepts and Counsels, as also of Proverbs, Adages, Parables, and Semblables; which in their places hereafter shall follow.

And because the Lives of these before written are sufficient for our purpose; and because we be desirous to be as short as we might be: here we will finish the First Book; wishing heartily that all men, that the same shall read, may have grace to follow the good examples therein contained.

### *The Sum of the First Book.*

In this First Book of Philosophers' Lives,  
Wherein their Answers are partly contained;  
A man may learn (as chance thereto him drives)  
To shape an Answer. Or, if he be constrained  
To wrath or anger, or other passions like;  
Here he shall see, how like lusts were refrained  
Of heathen men: who thought it shame to strike;  
When good occasion oft times them thereto pained.

## THE SECOND BOOK.

### Of Precepts and Counsels.

#### CHAPTER I.

##### *Of the profit of Moral Philosophy.*

**I**T IS NOT unknown to any, which have any knowledge at all, how profitable and needful it is for men to have the knowledge of Moral Philosophy; in which whoso is ignorant is worse than a brute beast: and therefore it might here have been well omitted.

Yet, nevertheless, to satisfy the desires of some, and to stop the mouths of some others, which peradventure would be glad, according to the Proverb, 'to seek a knot in a rush'; and, again, to help and encourage others, whom either ignorance or negligence holdeth back: it shall be necessary, though not all, yet at the least to shew some, of the innumerable commodities that thereunto be joined.

Wherein omitting the discommodities which, for lack thereof, daily augment and grow; as Malice, Hatred, Envy, Pride, Lack of Love, Deceits, Robberies, Thefts, Murders, Bloody Battles, Seditions, Decay of Cities, Decay of Common-weals, Spoiling of Realms, and utter Desolation of Peoples and Kingdoms: what can be a greater commodity, than for every man peaceably to possess his own? Which peaceable agreement: since it can none otherways be got nor when it is got be preserved, but by Love; which only springeth of agreement in manners and moral virtues, what thing ought men more to embrace?

Again, if we consider, The divinity of our Soul, which GOD hath created to his own likeness; and the rewards thereto due, for the Manners which it hath used in this life: what worldly thing shall be able to be compared therewith?

Again, if we consider, How needful it is, as the only

## What can be better than Good Manners.

help that GOD hath given us, to supply that which Nature hath left unperfect; then shall we know what a Jewel it is!

For whereas Nature bringeth forth all other creatures able to help themselves; clothing them and giving them food without [their] taking any pain[s] or labour therefore: only Man is born naked, and destitute of power to help himself. Yea, as saith PLINY, not one born to his own use; neither is any man able to live himself alone. For if he had all the wool in the world; yet if it were not carded, spun, dressed, and brought into cloth, it would not defend him from the cold. Again, if he had all the grain that springeth on the earth; yet if it were unground and unbaked, it would be unmeet meat. Which since they be divers men's offices; one man alone cannot do them all.

And since therefore it is not so, that no man can live alone; but must, of necessity, both help and be holpen [*helped*] of others; what can be better than Good Manners, that make every man glad and willing to do one for another? that joineth us together in love and friendship; and helpeth us in all kinds of necessities? Surely, nothing!

Wherefore, whoso willeth to be rich, let him learn Manners! which teach how to get, or to retain, friends; which are the very riches.

Whoso desireth honour, let him study virtuous Manners! which are the only thing in Man worthy to be honoured.

Finally, whatsoever any man would attain, let him learn Moral Wisdom; without which nothing that is good may be obtained.

Which, that it might the more easily be learned; according to our promise in the First Book, we purpose, in this following, to set forth the Precepts and Counsels of those Philosophers, whose Lives we shewed in our former Book: instantly [*urgently*] exhorting all men, not only to read, but also to follow, the same. And although Saint PAUL hath bid, Beware that no man deceive us with Philosophy! he meant not Moral; as many learned Clerks, writing upon the same, plainly do testify: who counsel all men to follow it, namely, so much as agreeth with the Commandments of GOD; repugnant whereto, ye shall find little in this book.

And because ye may the better understand what these

## What these Philosophers thought of God.

Philosophers thought of GOD ; here shall be set together such Sentences as they have spoken of him, and of his power ; and, after, of the Soul, and so forth ; according as was promised in the First Book : from the reading whereof, since the commodities are innumerable, I will keep you no longer.



CHAPTER II.

*Of God; of his power, and of his works.*

*Hermes.*

**T**HAT IS GOD; which lacketh beginning and ending: which GOD, being made of none, hath, by his own power, created all things.

GOD knoweth and seeth both the deeds and thoughts of all men: from whose knowledge nothing may be hid.

*Socrates.*

GOD esteemeth greatly virtuous people; though in this World they be little set by.

GOD, the author of goodness, hath created all good things.

*Plato.*

GOD is careful for all; as well small as great.

The most glorious and mighty Beginner is GOD; which in the beginning created the world.

GOD is the principal and chief God; above all Nature; whom all creatures honour and look for.

*Aristotle.*

It should seem that GOD careth not for wicked people. No man may escape the just judgement of GOD.

*Hermes.*

GOD will reward every man according to his works. No man can be just, without the fear of GOD.

*Socrates.*

The remembrance of GOD keepeth men from evil.

If thou wilt know GOD; enforce thyself to know no wicked people!

*Hermes.*

Rejoice, and thank GOD! as well in adversity as in prosperity.

*Pythagoras.*

It is a right honourable and blessed thing to serve GOD, and [to] sanctify his saints.

The worship of GOD consisteth not in words; but in works.

Worship GOD with a clean heart! pray unto him! and he will advance you!

*Hermes.*

When ye will fast; purge your Souls from filth, and abstain from sin! For GOD is better pleased therewith, than with abstaining from meats.

He that is not content with the small gifts that GOD giveth him, is unworthy to have any better.

Though GOD exalt thee in this World; be not proud, nor despise any man therefore! nor think not thyself better than another! but remember how that GOD, by creation, hath made all men [a]like.

*Plato.*

GOD hath not, in this world, a more convenient and meet dwelling place, than in a clean and pure Soul.

It is better to be a poor man believing in GOD; than to be rich putting doubts of him.

GOD loveth them that be disobedient to their bodily lusts.

*Hermes.*

Prayer is the chiefest thing that Man may present GOD withal.

*Socrates.*

If thou wouldest obtain anything of GOD; frame thy works according to his will!

Swear not by GOD, for any lucre; although thy cause be just!

*Xenophon.*

Pray to GOD at the beginning of thy works! that thou mayest bring them to [a] good conclusion.

Be not too careful for worldly riches; for GOD hath provided for each man sufficient.

*Pythagoras.*

Enforce thyself to know GOD; and to fear him!

God. Discretion and Wisdom come from God.

Desire nothing of GOD, save what is profitable! for he will grant nothing unjustly asked.

GOD hateth the prayers and sacrifices of wicked people.

*Socrates.*

A good man is the similitude of GOD.

It is the duty of a wise man to be careful in such things as pertain unto GOD.

Put your trust in GOD; and he will advance you!

Forasmuch as all men, although they be great sinners, receive daily great benefits of GOD: therefore are we all bound to thank him for his grace; and to ask him forgiveness for our sins and trespasses.

The fear of GOD is the beginning of wisdom.

By the fear of GOD, we attain help of the HOLY GHOST; which shall open to us the Gates of Salvation; whereinto our Souls shall enter, with them that have deserved everlasting life.

*Hermes.*

He that feareth GOD as he ought, shall never fall into the paths that lead men unto evil.

*Pythagoras.*

The time and riches are best bestowed, that are employed about the service of GOD.

It is wisdom to love GOD. For he that loveth GOD, doth that which GOD loveth: which whoso doth, shall be sure to be beloved of GOD.

*Aristotle.*

Science is had by diligence: but Discretion and Wisdom cometh from GOD.

Commit all thy causes to GOD, without any exception!

*Plato.*

He is wise that disposeth his tongue to speak of GOD; and he that knoweth him not, is most fool of all!

*Socrates.*

Speak ever of GOD; and he will always put good words in thy mouth.

He that loveth GOD best dreadeth him most.

Put thy trust in GOD, and pray unto him; and he will

‘Think on his mercy, and his righteousness!’ God.

keep thee from a wicked Wife! for which there is none other remedy.

If it chance thee to come in a place where men talk of GOD; abide thou there! For if thou be a fool, thou shall become wise! and if thou be wise, thy wisdom shall increase!

*Pythagoras.*

Fear the Vengeance of GOD as much as thou mayest! and that shall keep thee from sin: and when thou thinkest of his Mercy, remember also his Righteousness!

*Thales.*

Let thy words and thoughts be evermore of GOD! For to speak and think of GOD surmounteth so much all other words and thoughts, as GOD himself surmounteth all other creatures.

*Seneca.*

To remember that GOD seeth and beholdeth us always, is a good preservative to keep us from all kinds of sin.

*The Sum of All.*

GOD is a substance for ever durable,

Eterne, Omnipotent, Merciful, and Just;

Which guideth all things in order convenable.

A God in whom each man ought for to trust;

Who, for prayer, gives grace to mortify each lust.

In whose fear and love, all that shall here endure

Shall, after this life, of better life be sure.



### CHAPTER III.

*Of the Soul; and [the] governance thereof.*

*Hermes.*

**T**HE MOST EXCELLENT thing that GOD hath created on earth is a Man: and the richest thing to him is his Soul and Reason; by which he keepeth Justice, and escheweth Sin.

The Soul is an incorruptible substance; apt to receive either pain or pleasure, both here and elsewhere.

*Pythagoras.*

When a reasonable Soul forsaketh his divine nature, and becometh beast-like; it dieth. For though the substance of the Soul be incorruptible: yet, lacking the use of Reason, it is reputed dead; for it loseth the Intellective Life.

*Plato.*

By the justice of GOD, the Soul must needs be immortal; and therefore no man ought to neglect it. For though the body die; yet the Soul dieth not!

*Socrates.*

The Souls of the good shall live into a better life; but the evil Souls into a worse.

*Plato.*

If death were the dissolving both of body and Soul; then happy were the wicked! which, rid of their body, should also be rid of their Soul and wickedness. But forso much as it is evident that the Soul is immortal; there is left no comfort for the wicked to trust in.

The Soul, when the body dieth, carrieth nothing with it but her Virtue and Learning; and hath of itself none other help. Wherefore all such as, for the multitude of their sins and mischiefs, are hopeless; and such as have committed sacrilege, slaughters, with other such like wickedness: the justice of GOD, and their own deserts, damn them unto

The Soul that followeth Virtue shall see God ! The Soul.

everlasting death; from which they shall never be delivered. But such as have lived more godly than others, being, by death delivered from the prison of the body, shall ascend up into a purer life, and dwell in heaven everlastingly.

The immortality of the Soul excludeth all hope from the wicked; and establisheth the good in their goodness.

*Socrates.*

The Soul that followeth Virtue shall see GOD.

*Aristotle.*

As the beginning of our creation cometh of GOD; so is it meet that, after death, our Soul return to him again.

*Boethius.*

The Soul despiseth all worldly business; which, being occupied about heavenly matters, rejoiceth to be delivered from these earthly bonds.

*Aristotle.*

The delights of the Soul are, To know her Maker; to consider the works of heaven; and to know her own estate and being.

*Solon.*

A clean Soul delighteth not in unclean things.

The Soul knoweth all things. Wherefore he that knoweth his Soul, knoweth all things: and he that knoweth not his Soul, knoweth nothing.

Little teaching sufficeth the good Soul: but to the evil, much teaching availeth not.

*Plato.*

Wine unmeasurably taken, is an enemy to the Soul.

He that fixeth his mind wholly upon the World, loseth his Soul: but he that thinketh upon his Soul, hateth the World.

The well-disposed Soul loveth to do well: but the evil, desireth to do harm.

*Seneca.*

The good Soul graffeth [*grafteth, implanteth*] goodness; whereof salvation is the fruit: but the evil, planteth vices; the fruit whereof is damnation.

The good Soul is known, in that it gladly receiveth truth: but the evil, by the delight that it hath in lies.

Sickness, the prison of the body ; Sorrow, of the Soul.

The Souls of the good be sorrowful for the works of the wicked.

*Pythagoras.*

A good Soul hath neither too great joy, nor too great sorrow : for it rejoiceth in goodness ; and it sorroweth in wickedness. By the means whereof, when it beholdeth all things, and seeth the good and bad so mingled together, it can neither rejoice greatly ; nor be grieved with over much sorrow.

*Plato.*

The Soul is lost that delighteth in covetousness.

Whoso desireth the life of his Soul, ought to mortify it with the body, and give it trouble in this world.

*Aristotle.*

The vanities of the World are a hindrance to the Soul.

It is better, for the Soul's sake, to suffer death ; than to lose the Soul, for the love of this life.

*Hermes.*

While the Soul is in company with good people, it is in joy : but when it is among the evil, it is in sorrow and heaviness.

He is in great danger, that looketh not to his Soul.

Sickness is the Prison of the body ; and Sorrow, the Prison of the Soul.

*Socrates.*

A wise man ought to look as carefully to his Soul, as to his body.

*Seneca.*

It is better to have a Soul garnished with Virtue and Knowledge, than a body decked with gorgeous apparel.

Wisdom, Virtue, and Understanding, are the garnishings [*adornments*] of the Soul.

*Pythagoras.*

Order thyself so, that thy Soul may always be in good estate ; whatsoever become of thy body.

Dispose thy Soul to all good and necessary things !

Patience cometh by the grace of the Soul. The Soul.

*Plato.*

Evil men, by their bodily strength, resist their misfortunes: but good men, by virtue of the Soul, suffer them patiently. Which patience cometh not by might of arm, [not] by strength of hand, nor by force of body; but by grace of the Soul: by which we resist covetise [*covetousness*] and other worldly pleasures; hoping to be rewarded therefore with eternal bliss.

*Aristotle.*

Blessed is the Soul that is not infected with the filthiness of this World.

*Plato.*

Woe be to the sinful Soul; that hath no power to return to her own place! whose filthy works of bodily pleasure do hinder her from her blissful state; and keepeth her down from the presence of GOD.

*The Sum of All.*

Of all the good creatures of GOD's creating,  
Most pure and precious is the Soul of Man.  
A perfect substance, at no time abating;  
Which, with the body, the Passions suffer can.  
In Virtue joyous; in Vice both woe and wān:  
Which, after death, shall receive the reward  
Of works, which in lifetime it most did regard.



CHAPTER IV.

*Of the World; the love, and pleasures, thereof.*

*Aristotle.*

**T**HE WORLD WAS created by the divine purveyance of GOD.

*Plato.*

The goodness of GOD was the cause of the world's creation.

*Hermes.*

GOD created this world a place of Pleasure and Reward: wherefore such as in it suffer Adversity, shall in another be recompensed with Pleasure.

*Seneca.*

This world is a way full of hid thistles; wherefore every man ought to beware how he walketh, for [fear of] pricking of himself.

*Pythagoras.*

He is not wise, which, knowing that he must depart from the world, busieth himself therein to make great buildings.

The World is like a brenning [*burning*] fire: whereof a little is good to warm a man; but if he take too much, it will brenne [*burn*] him altogether.

*Socrates.*

He that loveth the World, hath great travail [*labour*]; but he that hateth it, hath rest.

He that loveth the World shall not fail of one of these inconveniences, or both: that is, either to displease GOD, or else to be envied of mightier men than himself.

This World is but a Passage into the other: wherefore he that prepareth him things necessary for that Passage, is sure from all perils.

The World, the delight of an hour ; the sorrow of days.

*Hermes.*

This World is the delight of an hour, and the sorrow of many days: but the other World is great rest and long joy.

He that seeketh the pleasures of this World followeth a Shadow ; which (when he thinketh he is surest of) vanisheth, and is nothing.

*Seneca.*

Man hath never perfect rest and joy in this World ; nor possesseth always his own winning.

*Socrates.*

The love of this World stoppeth Man's ears from hearing Wisdom ; and blindeth his eyes from seeing through it. Also it causeth a man to be envied ; and keepeth him from doing any good.

*Aristotle.*

This World giveth to them that abide an example, by them that depart.

He that trusteth to this World is deceived ; and he that is suspicious [of it] is in great sorrow.

He that delighteth in this World must needs fall into one of these two griefs: either to lack that which he coveteth ; or to lose that which he hath won with great pain.

*Pythagoras.*

He that loveth this World is like unto one that entereth into [*goeth upon*] the sea. For if he escape the perils, men will say, 'He is fortunate!': but if he perish, they will say, 'He is wilfully deceived!'

*Seneca.*

Trust not the World! for it payeth never that it promiseth.

He that yieldeth himself to the World ought to dispose himself to three things ; which he cannot avoid. First, to Poverty: for he shall never attain to the riches that he desireth. Secondly, to suffer great Pain and Trouble. Thirdly, to Business without expedition.

The World.

Each one lives by his winning.

*The Sum of All.*

The World is a region diverse and variable,  
Of GOD created, in the beginning,  
To contain his creatures of kinds innumerable;  
Wherein each one should live by his winning.  
Whose many pleasures are cause of great sinning:  
Wherefore all that gladly, as vain, do them hate,  
Shall, after this world, have permanent estate.

CHAPTER V.

*Of Death : not to be feared.*

*Hermes.*

**D**EATH IS THE dissolution of the body.

*Socrates.*

Death is not to be feared of them that be good.

*Plato.*

Death is a thing that cannot be eschewed [*avoided*]; wherefore it ought the less to be feared.

*Pythagoras.*

None need to fear Death; save those which have committed so much iniquity as, after death, deserveth damnation.

Death ought rather to be desired, than despised. For it changeth us from this World of Uncleaness and Shame to the pure World of Worship; from this Transitory Life to Life Everlasting; from this World of Folly and Vanities to the World of Wisdom, Reason, and Truth; and from this World of Travail and Pain to the World of Rest and Consolation.

*Aristotle.*

Death is Life to him that looketh to have joy after it.

*Socrates.*

A worshipful Death is better than a miserable Life. He that liveth well, shall die well.

*Solon.*

Death is the rest of covetous people. Death of the evil, is the surety of the good.

*Plato.*

He which feareth to have pains after death, ought, in his lifetime, to avoid the peril; which is his own wickedness.



Death.

Praise no man before death !

*Isocrates.*

Praise no man before death : for death is the discoverer of all his works.

Life judgeth indirectly of death.

*Seneca.*

Death is the finisher of all tribulation and sorrow.

*Hermes.*

Despise bodily death ; and it shall be life to thy Soul !  
Follow Truth ; and thou shalt be saved !

None fear to die ; save such as lack Wit and Reason.

*Plato.*

For unrighteousness and other mischievous deeds, the Soul, after death, is sore punished.

*Aristotle.*

Death is none other thing but the departing of the Soul from the body.

A wise man ought rather to rejoice, than to be sorry, for his death.

*Boethius.*

Death despiseth all riches and glory ; and rolleth both rich, and poor, folk together.

*Seneca.*

It is not death, but the remembrance thereof, that maketh us fearful.

Death is sweet to them that live in sorrow.

Wisdom makes men to despise death : and ought therefore of all men to be embraced, as the best remedy against the fear of Death.

*The Sum of All.*

Death (the dissolver of each mortal body)

Driveth all again to their first matter—dust :

Which, while we live, should put us in memory

From whence we came, and hence to what we must ;

Fearful to the evil ; but joyful to the just.

Who, after this life, through death transitory,

For deathless Life joined to Joy do trust ;

Whose life, by death, is led to greater glory.

CHAPTER VI.

*Of Friendship, and Friends.*

*Cicero.*

**F**RIENDSHIP IS TO be preferred before all worldly things: because there is nothing more agreeable with Nature; nor that helpeth Man more, either in prosperity, or in adversity.

Friendship is nothing else but the agreement of divine and worldly things with good will and charity: and is the chiefest Virtue, Wisdom only excepted, that GOD hath given unto Men.

*Pythagoras.*

True and perfect Friendship is, to make one heart and mind of many hearts and bodies.

*Plato.*

Friendship ought to be engendered of Equalness: for where Equality is not, Friendship may not long continue.

Friendship is a great furtherance to a man's felicity; and without it, no wealth [*prosperity*] may be perfect.

*Cicero.*

He that would endeavour to take away Friendship from the fellowship of Man's life, should seem to take away the sun from the world.

*Aristotle.*

The agreement of evil men in mischief is not Friendship. For Friendship is so pure of itself, that it will not be used in evil.

*Socrates.*

Likeness of Manners engendereth Friendship.

*Plato.*

Good Will is the beginner of Friendship; which, by use, causeth Friendship to follow.

Friendship. Friendship is better than Riches.

*Isocrates.*

Distance of place severeth not, neither hindereth, Friendship: but it may let [*hinder*] the operation thereof. Friendship is better than Riches.

*Xenophon.*

There is neither Friendship, nor Justice, in them, among whom there is nothing in common.

There is no man that would choose to live without Friends; although he had plenty of all other riches.

*Socrates.*

Every man is, by nature, friendly to everybody.

*Aristotle.*

It is the property of Friends to live and love together. They are no trusty Friends, that become Friends for profit, or for pleasure.

The Friendship that is between good and honest men cannot be broke[n], nor altered.

*Plato.*

Friendship is the lover of Love.

Such as become Friends for riches', profit's, or pleasures' sake, as soon as these fail, cease to be friendly.

*Isocrates.*

A man ought to be the same to his Friend, that he would be to himself. For a Friend is himself in another person.

*Plato.*

There cannot be a Friendship between a Servant and his Master; inasmuch as their estates be unequal: but, forasmuch as they be both men, there may; because that in manhood they be both equal.

*Hermes.*

An evil man is neither his own friend; nor yet any other man's.

*Aristotle.*

Friends, in adversity, are a Refuge; and in prosperity, a Pleasure and Delight, to communicate our pleasures withal.

*Hermes.*

Among Friends all things be common.

Be slow to Friendship; but continue in it! Friendship.

If thou desire to be thought a Friend; do thou the works that belong to a Friend!

*Cicero.*

A true Friend is more to be esteemed than kinsfolk.

He is a very Friend, that lightly [*easily*] forgetteth his Friend's offence.

One special Friend is better than many common Friends.

*Seneca.*

He is a good Friend that doth his Friend good; and a mighty Friend that defendeth his Friend from harm.

There is no greater riches than the agreement of good men's minds.

*Pythagoras.*

If thy Friend disorder[eth] himself towards thee; break not off Friendship therefore immediately! but rather assay [*endeavour*] by all means to reform him: so shalt thou not only retain thine old Friend; but shalt also double his friendship.

If thou desire that thy Friend's love may always continue; be courteous and gentle towards him, both in speech and also in manners! forbear [*bear with*] him in his anger! reprove him gently in his error! and comfort him in his adversity!

*Isocrates.*

Be as mindful of thy absent Friends, as of them that be present!

Do good to thy Friends, that they may be the friendlier; and to thine enemies, that they may be thy Friends!

Be not rash in taking of a Friend; and when thou hast taken him, cast him not off again!

*Aristotle.*

Admit none thy Friend; except thou know first how he hath behaved himself with his other friends before! For look, how he hath served them; and so will he serve thee!

*Periander.*

Be slow to fall into Friendship; but, when thou art in, continue!

Prove not thy friend, with damage; nor use thou him, unproved! This mayest thou do, if, when thou hast no need, thou feign thyself to be needy. In which, if he help



Friendship. Get friendship of them that follow Truth !

thee, thou art never the worse ; but if he refuse, then knowest thou, by feigning, how far to trust him.

*Plato.*

Get friendship of them that follow Truth !

Prove thy Friend with adversity ; and with fellowship in danger !

*Seneca.*

So use thy Friend, as if he afterwards should be thine enemy !

Scornful men are dangerous Friends !

*Hermes.*

Whoso loveth good manners persevereth in Friendship.

*Socrates.*

The injury of a Friend is more grievous than the injury of an enemy.

*Boethius.*

Better is an open enemy than a friendly foe !

*Seneca.*

It is a sweet pleasure for a man to help, and to be holpen of, his friends.

*Aristotle.*

Friendship is the chiefest good in a city.

Kingdoms are preserved and maintained by Friends and Friendship.

*Seneca.*

Consult and determine all things with thy friend ; but with thyself first !

He doth amiss that seeketh a Friend in the Market ; and alloweth [*approveth of*] him at a Banquet or Feast.

It is more pleasant to make a Friend, than to have a Friend.

There be many that lack no Friends ; and yet lack Friendship.

A wise man, although he be content and satisfied with himself, yet will he have Friends ; because he will not be destitute of so great a virtue.

What can be more pleasant than a man to have a Friend ; with whom he may be bold to talk anything as boldly as with himself ?

Friendship, the second of the Moral Virtues. Friendship.

Bear witness rather against Friendship, than against Truth !

Care not what riches thou lose, for the winning of true Friends !

*The Sum of All.*

Friendship, which is the agreement of minds  
In truth and love, is the chiefest Virtue  
Of Moral Virtues, that in the World Man finds.  
Wherefore in the World to live whoso minds,  
Ought Friendship to get ; and got, to ensue.  
By love, not by lucre that True Friendship blinds,  
Knit with a heart where rancour never grew :  
Which knot, Estates' Equality so binds,  
That to dissolve, in vain may Fortune sue,  
Though Malice help ; which two all glory grinds.  
So strong is Friendship, as no stormy Winds  
Have might to move, nor Fear force to subdue ;  
Where all these points be settled in their kinds.

CHAPTER VII.

*Of Counsel and Counsellors.*

*Aristotle.*

COUNSEL IS a holy thing.

*Plato.*

There cannot be in Man a more divine thing than to ask Counsel how for to order himself.

*Socrates.*

Counsel is the Key of Certainty.

*Isocrates.*

Be secret in Counsel; and take heed what ye speak before your enemies!

He that giveth good Counsel to another, beginneth to profit himself.

Wrath and Hastiness are very evil Counsellors.

If thou wouldest know a man's counsel in any matter, and wouldest not him to know thine intent; talk as if thy matter were another man's: so shalt thou know his judgement therein; and he [be] never the wiser of that thou intendest!

*Seneca.*

When thou wilt take Counsel in any matter; mark well thy Counsellors, how they order their own business! For if they be evil Counsellors towards themselves, they will be worse towards other men!

Take no Counsel of him that hath his heart set upon the World! for his advice shall be after his pleasance [pleasure]!

*Xenophon.*

Good Counsel is the End and Beginning of every work.

*Socrates.*

He is discreet that keepeth his own Counsel; and he is unwise that discovereth it.

A wise man ought to take Counsel.

Counsel.

Make not an angry man, nor a drunkard, of thy Counsel, nor any that is in subjection to a woman: for it is not possible that they should keep close thy secrets.

*Aristotle.*

He that keepeth secret that which is required [*enquired of*] doth well; but he that keepeth secret that which is not required, is to be trusted.

*Socrates.*

If thou thyself canst not keep thine own Counsel; much less will others, to whom thou shewest it!

A wise man ought to take Counsel, for fear of mixing his Will with his Wit.

*The Sum of All.*

Counsel is a thing so needful and holy,  
That, without it, no work may prosper well:  
Wherefore it behoves him, that hateth his folly,  
Naught to begin, without he take Counsel:  
Which whoso useth, shall never him repent  
Of time or travail that he therein hath spent.



CHAPTER VIII.

*Of Riches and Poverty.*

*Plato.*

**S**UFFISANCE [*sufficiency*] is better in Riches, than Abundance.

*Pythagoras.*

He is not rich, that enjoyeth not his own goods.

*Aristotle.*

Virtue is greater Riches than either Silver or Gold.

*Hermes.*

Labour for the Riches that, after death, profit the Soul!

*Plato.*

Wisdom is the Treasure of the Wit; wherewith every man ought to enrich him[self].

A covetous man cannot be rich.

To delight in Riches is a dangerous vice.

Poverty with surety is better than Riches with fear.

*Solon.*

Purchase [*obtain*] thy Riches truly; and spend them liberally!

Abstinence from Covetise [*Covetousness*] is great Riches.

*Plato.*

The thing that maketh me oftenest to rejoice is, because I have so little regarded gold and silver. For if I had gathered great treasures, I should also have gathered great and heavy thoughts: where[as] Wisdom daily increaseth in me both joy and gladness.

*Seneca.*

Joyous and glad Poverty is an honest thing.

He hath most, that coveteth least.

Riches.

He is not to be thought poor; whom the little that he hath, sufficeth.

Not he that hath little, but he that desireth much, is poor.

He is rich, that contenteth himself with his Poverty.

A wise man needeth nothing.

There is no fault in Poverty: but their minds that so think it, are faulty.

He is mighty which, having Riches, is poor: but he is more mighty which, being poor, is rich.

None are in more surety, than they that lack most Riches.

Not to desire Riches is the greatest Riches.

To know how to use Poverty well, is a great blessedness.

He hath most, that coveteth least.

No man is poor; but he that thinketh himself poor.

He that is content and satisfied with himself, is born with great Riches.

Riches, for the most part, are hurtful to those that possess them.

### *The Effect of All.*

Since that perfect Riches is Suffisance;

He is more rich, content with Poverty,

Than he which hath of Treasure's abundance:

Which no man may possess well with surety.

Richest is he, that can himself satisfy

With fewest things, which be both safe and sure;

Where Fortune's gifts be doubtful to endure.

CHAPTER IX.

*Of Silence, Speech, and Communication.*

*Socrates.*

**S**ILENCE AND SPEECH are both good, used in due time: but, otherwise used, are both naught.  
Silence in a woman is a great and a goodly virtue.

*Pythagoras.*

By Silence, the discretion of a man is known: and a fool, keeping Silence, seemeth to be wise.

Much hurt hath grown of Speech; but never none of Silence.

*Socrates.*

The profit of Silence is less than the profit of Speech; and the harm of Speech is more than the harm of Silence.

*Pythagoras.*

A fool is known by his Speech; and a wise man by [his] Silence.

*Diogenes.*

There is a great virtue in a man's ears.

He that blabbeth much declareth himself to have small knowledge.

He that will not keep Silence is to be blamed: and he that speaketh not till he be bidden is to be praised.

It is better to hear, than to speak.

Either talk of Virtue thyself; or give ear to them that will talk thereof!

*Hermes.*

Multiply Silence! so shalt thou avoid many perils!

Silence is the answer of foolish questions.

Of all good things, the greatest quantity is the best; save of words.

To talk of God is the best Communication.      Silence.

*Thales.*

We ought to hear double as much as we speak: and therefore hath Nature given us two ears, and but one tongue.

*Socrates.*

A man hath power over his words till they be spoken; but after they be uttered, they have power over him.

A man ought to consider before, what he will speak: and to utter nothing that may repent him afterwards.

*Pittacus.*

He that speaketh little, hearkeneth and learneth at the Speech of others: but when he speaketh, others learn of him.

*Plato.*

Words, without good effect, are like a great water that drowneth the people, and doth itself no profit.

The filth of Worldly Wisdom is known by much Speech.

*Seneca.*

He knoweth not how to speak, that knoweth not how to hold his peace.

It is better to speak well, than to keep Silence; and it is better to keep Silence, than to speak evil.

*Socrates.*

To talk of GOD is the best Communication; and to think upon him is the best Silence.

*The Sum of All.*

Both Speech and Silence are excellent virtues,

Used in time and place convenient:

Of which the best, and easiest to abuse,

Is Speech, for which men oftentimes repent;

So do they not, because they be silent.

Yet be not dumb; nor give thy tongue the lease!

But speak thou well, or hear and hold thy peace!



CHAPTER X.

*Of Kings, Rulers, and Governors :  
how they should rule their subjects.*

*Aristotle.*

**K**INGS, RULERS, AND GOVERNORS, should first rule themselves; and then their subjects.

*Plato.*

He is unmeet to rule others, that cannot rule himself.

None ought to rule, except he first have learned to obey.

Drunkenness, Hastiness, and Covetise, are to be abhorred of all men : but specially of Princes and Rulers.

*Hermes.*

If a King be negligent in searching the works of his enemies, and the hearts and wills of his subjects; he shall not long be in surety in his realm.

The strength of a King is the friendship and love of his people.

*Pythagoras.*

The subjects are to their King, as a wind is to a fire; for the stronger that the wind is, the greater is the fire.

The King that followeth Truth, and ruleth according to Justice, shall reign quietly: but he that doth the contrary, seeketh another to reign for him.

*Plato.*

When Covetise [*Covetousness*] is bound to the King, the realm is in prosperity: but when the King is bound to Covetise, the realm is in an evil taking.

*Aristotle.*

A King's good word is better than a great gift of another man.

Conscience, a King's most secret Counsellor. Kings, etc.

*Hermes.*

The most secret Councillor of a King is his Conscience; and his virtuous deeds are his chiefest treasures.

*Aristotle.*

It is not so great an honour for a King to conquer, as for to govern them well whom he hath conquered.

If a King be merciful, his estate shall prosper, and his wisdom shall help him in his need. If he be just, his subjects shall rejoice in him; and his reign shall prosper, and his estate continue.

*Socrates.*

A King ought not to trust him greatly, that is covetous, which setteth his mind wholly to great riches; nor him, that is a flatterer; nor any to whom he hath done wrong; nor in him that is at truce with his enemies.

*Plutarch.*

A King ought to refrain the company of vicious persons: for the evil which they do in his company, is reputed his.

It becometh a King to take good heed to his Councillors, [as to] who follow his lusts [*wishes*], and which intend the common weal, that he may know whom for to trust.

*Solon.*

It appertaineth to Princes to see that their children be well brought up, informed in Wisdom, and instruct[ed] in Manners; that they may be able, after them, wisely to rule and govern their Kingdoms.

*Hermes.*

Ye, Kings! remember, first, your King, the Governor of all! and as ye would be honoured of your subjects, so honour ye him! Use no familiarity with any vicious person! Trust none with your secrets, before ye have proved them! Sleep no more than shall suffice [for] the sustentation of your bodies! Love righteousness and truth! Embrace wisdom! Feed measurably! Reward your trusty friends! Favour your Communalty; considering that, by it, your realms are maintained! Love learned men! that the ignorant may thereby be encouraged to Learning. Defend the true and just, and punish the evil, doers! that others,

Kings, etc. Rule, by Law, by Love, by Justice, and by Right !

[ad]monished thereby, may flee the like vices. Cut off the stealers' hands! Hang up thieves and robbers! that the highways may be the surer. Stone the advouterers [*adulterers*]! Beware of liars and flatterers; and punish them! Suffer not swearers to escape scot free! Visit your prisoners; and deliver the unguilty! Punish immediately such as have deserved it! Follow not your own wills; but be ruled by counsel; so shall you give yourselves rest, and labour unto others. Be not too suspicious! for that shall both disquiet yourselves; and also cause men to draw from you.

*Aristotle.*

It is a great chastisement to the people to have a righteous Prince: and it is a great corruption unto them to have a corrupt and vicious Ruler.

*Plutarch.*

A King ought to be of a good courage; to be courteous, free, and liberal; to refrain his wrath where he ought, and shew it where it needeth; to keep him[self] from covetise, to execute true justice, and to follow the virtuous examples of his good predecessors: and if it chance that the strength of his body fail; yet ought he to keep the strength of his courage.

*The Sum of All.*

A King (which in earth is even the same  
That GOD is in heaven, of Kings King Eterne)  
Should first fear GOD, and busily him frame  
Himself to rule; and then his realm govern  
By Law, by Love, by Justice, and by Right:  
Cherishing the good, and punishing the stubborn;  
The lengthening of his reign, and doubling of his might.

CHAPTER XI.

*The Precepts of the Wise.*

*Solon.*

**W**ORSHIP GOD!  
Reverence thy father and mother!  
Help thy friends!  
Hate no man!  
Maintain truth!

Swear not!  
Obey the laws!  
Think that which is just!  
Moderate thine anger!  
Praise Virtue!  
Persecute the evil with extreme hatred!

*Thales.*

Honour thy King!  
Try thy friends!  
Be the selfsame, that thou pretendest!  
Abstain from vice!  
Love peace!  
Desire honour and glory, for [the sake of] virtue!  
Take heed to thy life; and be circumspect!  
Deserve praise of everybody!  
Cast whisperers and talebearers out of thy company!  
Take in good worth whatsoever chanceth!

*Cleobulus.*

Be not high minded!  
Judge justly!  
Be careful for thy household!  
Read over good books!  
Do good to good people!  
Refrain from foul language!  
Bring up in Learning thy children that thou lovest best!  
Be not suspicious, nor jealous!



## Know thyself!

Vanquish thy parents with sufferance!  
 Remember them which have done thee good; and  
 forget not their benefits!  
 Despise not thine underlings!  
 Desire not other men's goods!  
 Run not headlong into doubtful matters!  
 Keep thy friends' goods as safe as thou wouldest thine  
 own!  
 Do not that to another, which thou thyself hatest!  
 Threaten nobody! for that is woman-like.  
 Be readier to go to thy friend in time of his misery,  
 than in his prosperity!

*Chilo.*

Know thyself!  
 Bear no man malice!  
 Use Temperance!  
 Flee filthy things!  
 Get thy goods justly!  
 Lose no time!  
 Use Wisdom!  
 Please the most!  
 Be well mannered!  
 Suspect nothing!  
 Hate Slander!  
 Be not importunate!  
 Let not thy Tongue run before thy Wit!  
 Prove not that, which thou mayest not achieve!  
 Love as if thou wouldest hate; and hate as if thou  
 wouldest love shortly after!  
 Please everybody!  
 Hate violence!

*Periander.*

Be always one to thy friend, as well in adversity as in  
 prosperity!  
 Perform whatsoever thou promisest!  
 Keep close thy misfortune! lest thine enemy rejoice  
 at it.  
 Stick to the truth!  
 Abstain from vice!  
 Do that which is rightful and just!  
 Give place to thy betters, and to thy elders!  
 Abstain from swearing!  
 Follow Virtue!

Honour them that have deserved honour ! Periander.

Moderate thy lusts [*wishes*] and affections !

Praise honest things !

Hate debate !

Be merciful to the penitent !

Instruct thy children !

Requite benefits !

Enhaunt [*frequent*] wise men's company !

Esteem greatly good men !

Flee rebuke !

Hear that which to thee belongeth !

Be envious to no man !

Answer aptly !

Do nothing that may repent thee !

Honour them that have deserved honour !

Be fair-speeched !

Fear the Officers !

Maintain Concord !

Flatter not !

When thou dost amiss, take better counsel !

Trust not to the Time !

Hope well !

Be serviceable to everybody !

Take good heed to thyself !

Reverence thine elders with obedience !

Fight, and die, for thy country !

Mourn not for everything ! for that will shorten thy life.

Get a witty woman to thy Wife ; and she shall bring  
thee forth wise children !

Live, and hope, as if thou shouldest die immediately !

Spare, as though thou wert immortal !

Hate pride and vain glory !

Swell not in wealth !

Seal up secrets !

Tarry always for convenient time !

Give liberally for thy profit !

Do no man wrong !

Avoid grief !

Mock not the dead !

Use thy friends !

Give blameless counsel, and comfort thy friends !

*Bias.*

Behold thyself often in a looking-glass ; and if thou

Hermes. Love God and Truth ! so shalt thou save thy soul !

appear beautiful, do such things as become thy beauty ! but if thou seem foul, then perform, with good manners, the beauty that thy face lacketh !

Talk none evil of GOD ! but search diligently to know what he is !

Hear much ; but speak little !

First understand ; and then speak !

Praise not the unworthy ; because of his riches !

Get by persuasion ; and not by violence !

Get thee Soberness in thy youth ; and Wisdom in thine age !

*Pythagoras.*

Tell not abroad what thou intendest to do ; for if thou speed [*succeed*] not, thou shalt be mocked !

Pay thy debts !

Revile not thy friend !

Rule thy Wife !

Be not slothful !

If thy fellows hurt thee in small things, suffer it ! and be as bold with them !

Take not thine enemy for thy friend ; nor thy friend for thine enemy !

Be not judge between thy friends !

Strive not with thy father and mother ; although thou say the truth !

Rejoice not in another man's misfortune !

Let thy mind rule thy tongue !

Be obedient to the law !

Hear gladly !

Attempt nothing above thy strength !

Be not hasty to speak ; nor slow to hear !

Wish not the thing, which thou mayest not obtain !

Above and before all things, worship GOD !

Reverence thine elders !

Refrain thy lusts !

Break up hatred !

Be obedient unto thy King ; and worship those that be in authority under him !

*Hermes.*

Love GOD and Truth ! so shalt thou save thy Soul !

Envy not, though an evil man prosper ! for, surely, his end shall not be good.

Be satisfied with little ; for it will increase and multiply !

Rule not ; except thou have first learned to obey ! Aristotle.

Trust not to the Time ; for it deceiveth suddenly them that trust thereto !

Upbraid no man with his misery !

Marry thy match [*equal, one suitable*] !

Take good advisement, ere thou begin aught ; but when thou hast begun, dispatch it quickly !

*Pittacus.*

Before thou go from home, devise with thyself what thou wilt do abroad ; and when thou art come home again, remember what thou hast done abroad !

*Socrates.*

Neither flatter, nor chide, thy Wife before strangers !  
Be not proud in prosperity ; neither despair in adversity !  
In prosperity, beware ! and in adversity, hope for better fortune !

Learn, by other men's vices, how filthy thine own are !

Moderate thy lusts ! thy tongue ! and thy belly !

Do not that thyself ; which thou dispraiseth in another !

Covet not to wax rich through deceit !

*Aristotle.*

Look what thanks thou renderest to thy parents ; and look for the like again of thy children !

Rule not ; except thou have first learned to obey !

Yield unto reason !

Flee evil company !

Slander not them that be dead !

Prepare thee such riches as, when the ship is broke, may swim, and [e]scape with their master !

*Plato.*

Learn such things, while thou art a child, as may profit thee when thou art a man !

Endeavour thyself to do so well, that others may envy thee therefore !

Spend not too outrageously, nor be too niggardish [*miserly*] ; so shalt thou neither be needy, nor in bondage to thy riches !

*Hermes.*

Be patient in tribulation ; and give no man cause to speak evil of thee !

Look well to the safeguard of thine own body !



Do not what thou wouldest ; but what thou shouldest !

*Socrates.*

Know thyself ! so shall no flatterer beguile thee.

Be virtuous and liberal ! so shalt thou either stop the slanderer's mouth ; or else the ears of them that shall hear him.

*Xenophon.*

Meddle not with that, with which thou hast nought to do !

Neither suffer thy hands to work, nor thy tongue to speak, nor thine ears to hear, that which is evil !

*Pythagoras.*

Sleep not, before thou hast considered how thou hast bestowed the day past ! If thou hast done well, thank GOD ! If otherwise, repent ; and ask of him forgiveness !

Desire GOD, at the beginning of thy works, that thou mayest, by his help, bring them to a good conclusion !

*Aristotle.*

Walk not in the way of hatred !

Do not what thou wouldest ; but what thou shouldest !

Praise not a man ; except he be praiseworthy !

If thou wilt correct any man ; do it rather with gentleness, than with violent extremity !

Use measure in all things !

*Socrates.*

When thou talkest with a stranger, be not too full of communication till thou know whether he be better learned than thou ! and if he be not, speak then the boldier ! or else be quiet, and learn of him !

Give thy Wife no power over thee ! For if thou suffer her, to-day, to tread upon thy foot ; she will, to-morrow, tread upon thy head !

*Aristotle.*

Fix thy will to do justice ; and swear not !

Haunt not too much thy friends' houses ; for that engendereth no great love ! nor be too long from thence ; for that engendereth hate ! but use a mean in all things !

*Socrates.*

Trouble not thyself with worldly carefulness ; but resemble the birds of the air ! which in the morning seek their food ; but only for the day.

Be not hasty ! angry ! or wrathful !

Seneca.

Doubt them, whom thou knowest ; and trust not them, whom thou knowest not !

Wander not by night ; nor in the dark !

Labour not to inform him, that is without reason ; for so shalt thou make him thine enemy !

*Plato.*

Use not woman's company ; except necessity compel thee !

Esteem him as much that teacheth thee one word of Wisdom, as if he gave thee gold !

Swear not for any manner of advantage !

*Seneca.*

Affirm nothing, before thou know the truth !

Begin nothing, before thou know how for to finish it !

Be not hasty ! angry ! or wrathful ! for they be the conditions of a Fool.

Refrain from Vice ! for Virtue is a precious garment.

*Socrates.*

Beware of the baits of a wanton woman ; which are laid out to catch men ! for they are a great hindrance to him that desireth Wisdom.

*Xenophon.*

Measure thy paths ; and go the right way ! so shalt thou go safely.

Refrain from covetise [*covetousness*] ; and thine estate shall prosper !

Use Justice ! and thou shalt be both beloved, and also feared !

If thou wilt dispraise him, whom thou hatest ; shew not that thou art his enemy !

*Hermes.*

Take heed to the meat that a jealous woman giveth thee !

Let neither thy beauty, thy youth, nor thy health, deceive thee !

*Aristotle.*

Break not the laws that are made for the wealth of thy country !

Apply thy mind to Virtue ; and thou shalt be saved !

Isocrates. Think first! then speak! and, last of all, fulfil!

Praise nothing that is not commendable; nor dispraise anything that is praiseworthy!

*Plato.*

Travail [*labour*] not much to win that which will lightly perish!

Ensue [*follow*] the virtues of thy good ancestors!

*Seneca.*

Array thyself with Justice; and clothe thee with Chastity! so shalt thou be happy, and thy works prosper!

Enforce thee [*study*] to get both Wisdom and Science! by which thou mayest direct both thy Soul and body.

*Pythagoras.*

Endeavour thyself so to keep the Law, that GOD may be pleased with thee!

Covet not thy friend's riches; lest thou be despised and hated therefore!

Reprove not a man in his wrath; for then thou mayest not rule him!

*Hermes.*

Rejoice not at another man's misfortune; but take heed, by him, that the like chance not to thee!

[E]stablish thy Wit, both on thy right hand and on thy left, and thou shalt be free!

*Socrates.*

Give to the good, and he will requite thee; but give to the evil disposed, and he will ask more!

Be not slack to recompense them that have done for thee!

*Isocrates.*

Think first! then speak! and, last of all, fulfil!

Accustom not thyself to be suddenly moved; for it will turn to thy displeasure!

*Pythagoras.*

If thou intend to do any good; tarry not till to-morrow! for thou knowest not what may chance thee this night.

*Aristotle.*

If thou feel thyself more true to the King than many others, and hast also less wages of him than they; yet



complain not! for thine will continue; and so will not theirs!

*Diogenes.*

If any man envy thee, or say evil by thee, set not thereby! [*pay no attention*]; and thou shalt disappoint him of his purpose!

Forget not to give thanks to them that instruct thee in Learning; nor challenge to thyself the praise of other men's inventions!

*Socrates.*

Love all men; and be subject to all laws: but obey GOD more than men!

*Plato.*

If thou wilt be counted valiant; let neither chance, nor grief overcome thee!

Give good ear to the Aged; for he can teach thee of thy life to come!

Flee lecherous lusts, as thou wouldest a furious Lord!

Attempt not two things at once! for the one will hinder the other.

*Aristotle.*

Let no covetous man have any rule over thee; nor yield thyself subject to Covetise! for the covetous man will defraud thee of thy goods; and Covetousness will defraud thee of thyself!

Receive not the gifts that an evil-disposed man doth proffer thee!

*Plato.*

Be sober and chaste among young folks, that they may learn of thee; and among old, that thou mayst learn of them!

*Seneca.*

Order [*Treat*] thy Wife as thou wouldest thy kinsfolk!

*Plato.*

Apply thyself so, now, to Virtue; that, in time to come, thou mayest therefore be praised!

Think that the weakest of thine enemies is stronger than thyself!

Be not ashamed to do Justice! for all that is done without it, is Tyranny.

Fortify thy Soul with good works; and flee from Covetise!



Plato. Endeavour to learn, to know, and to follow, Truth !

If thou intend not to do good ; yet, at the least, refrain from evil !

*Aristotle.*

Give not thyself much to Pleasure and Ease ! For if thou use [*accustom*] thyself thereto ; thou shalt not be able to sustain the Adversity that may afterwards chance unto thee.

Endeavour thyself, in thy youth, to learn ; although it be painful : for it is less pain for a man to learn in his youth, than, in his age, to be uncunning [*to have a lack of knowledge, to be unskilful*] !

When thou art weary of study ; sport [*recreate*] thyself with reading of good Stories !

Covet not to have thy business hastily done ; but rather desire that it may be well done !

Rejoice, without great laughter !

*Hermes.*

Desire not to be wise in Words ; but in Works ! for Wisdom of Speech wasteth [*passeth away*] with the world : but Works, wrought by Wisdom, increase into the world to come !

If thou doubt in anything, ask counsel of wise men ; and be not angry, although they reprove thee !

Worship good men ! so shalt thou obtain the people's favour.

*Diogenes.*

Keep no company with him that knoweth not himself !

Be not like the Bolter [*Sieve*] ! that casteth out the flour, and keepeth in the bran.

Commit not the governance of people to a Child ! to a Fool ! to a Covetous Man ! nor to any Hasty Person, that is desirous of revenge !

*Plato.*

If thou desire to be good ; endeavour thyself to learn, to know, and to follow, Truth : for he that is ignorant therein, and will not learn, cannot be good !

*Aristotle.*

Keep a measure in thy communication ! For if thou be too brief, thou shalt not be well understood [*understood*] : and if thou be too long, thou shalt not be well borne in mind !

‘So talk with God, as if men heard thee!’ Socrates.

To him that is too full of his Questions; give no Answer at all!

*Pythagoras.*

Use examples; that such as thou teachest may understand thee the better!

Reason not with him, that will deny the principal truths!

*Aristotle.*

Take good heed, at the beginning, to what thou grantest! for, after one inconvenience, another followeth!

If thou desire to have Delight without Sorrow; apply thy mind to study Wisdom!

*Socrates.*

Marry a young maid; that thou mayest teach her good manners!

Keep company with them that may make thee better!

Be bound unto Wisdom, that thou mayest obtain the true liberty!

Love; if thou wilt be loved!

So live with men, as if GOD saw thee!

So talk with GOD, as if men heard thee!

Fear followeth Hope! wherefore if thou wilt not fear, hope not!

Desire not to dwell nigh a rich man! for that shall make thee covetous!

Eschew [*avoid*] Anger! though [*if*] not for Wisdom’s sake; yet for thy bodily health’s sake.

If thou desire to be quiet minded; thou must either be a poor man indeed, or else like to a poor man!

Take not thought to live long; but to live well!

Forsomuch as thou art not certain in what place Death abideth thee; be thou ready prepared, in each place, to meet him!

Praise a man for that which may neither be given him, nor taken away from him! which is not his fair house, nor his goodly garments, nor his great household; but his Wit and perfect Reason.

Labour not for [*a*] great number of books; but for the goodness of them!

Use thine ears more than thy tongue!

Desire nothing that thou wouldest deny, if it were asked thee!

Socrates. 'Be gentle and loving to everybody!'

Whatsoever thou wilt speak; before thou shew it to another, shew it secretly to thyself!

Whatsoever thou wilt have kept secret; shew it to nobody!

Search forth the Cause of every deed!

Let not thy thoughts depart from the Truth!

Promise, with consideration; and perform faithfully!

Praise little; but dispraise less!

Let not the authority of the speaker persuade thee; nor regard thou his person that speaketh: but mark well what it is that is spoken!

Perform more fully, than thou hast promised!

Such things as thou hast, use thou as thine own! and keep them not, as if they were another body's!

Be gentle and loving to everybody!

Flatter none!

Be familiar with few!

Be indifferent [*impartial*] and equal towards every man!

Be slow to wrath! swift to mercy and pity!

Be constant and patient in adversity; and in prosperity wary and lowly!

Worship gentleness; and hate cruelty!

Flee and eschew [*avoid*] thine own vices; and be not curious to search out other men's!

Be not busy to upbraid men with their faults; for so shalt thou be hated of everybody!

Sometimes, among earnest things, use merry conceits; but measurably!

Live with thine underlings, as thou wouldest thy betters should live with thee: and do to all men, as thou wouldest be done by!

Think not thyself to be that, which thou art not; nor desire to seem greater than thou art indeed!

Think [that] all things may be suffered; save filthiness and vice!

Eat rather for hunger; than for pleasure and delight.

*Solon.*

Be apt to learn Wisdom; and diligent to teach it!

Be merry, without laughter!

Thou shalt be loved of GOD, if thou follow him in this point! In desire to do good to all men; and to hurt nobody.



‘Sow Good Works, and thou shalt reap Joy and Gladness!’

Believe him not, that saith he loveth Truth; and followeth it not.

See that thy gifts be according to thine ability! For if they be too big; thou shalt be thought a Waster; and again if they be too small, thou shalt be thought a Niggard!

Let thy gifts be such, as he to whom thou givest them doth delight in!

*Seneca.*

Give no vain and unmeet gifts! as armour to Women, books to a Ploughman, or nets to a Student.

Give to the needy; yet so that thou need not thyself!

Succour them that perish; yet not so that thou thyself perish thereby!

If thou bestow a benefit, keep it secret; but if thou receive any, publish it abroad!

Speak not to him, that will not hear; for else thou shalt but vex him!

Give at the first asking! for it is not freely given, that is often craved.

Boast not thyself of that which is another man’s!

Blame not Nature! for she doth for every man alike.

If thou wilt praise any man, because he is a gentle man; praise his parents also! If thou praise him for his Riches; that appertaineth to Fortune! If thou praise him for his Strength; remember that Sickness will make him weak! If thou praise him for his Swiftness of body; remember that Age will take it away! If, for his Beauty; it will soon vanish! But if thou wilt praise him for Manners and Learning; then as much as appertaineth to a man, praise thou him! For that is his own: which neither cometh by Heritage; neither altereth with Fortune; nor is changed by Age: but is always one with him.

Flee the company of a Liar: but if thou must needs keep company with him; beware that, in any case, thou believe him not!

Give part of thy goods to the needy; so shall GOD increase them!

*Socrates.*

Sow Good Works; and thou shalt reap the flowers of Joy and Gladness!

Boast not of thy good deeds; lest thine evil, be also laid to thy charge!



‘ Be thoughtful ! for that is the token of a prudent man ! ’

Company not with him, that knoweth not himself !

Be not ashamed to hear the Truth, of whomsoever it be ! For Truth is so noble of itself, that it maketh them honourable that pronounce it.

If thou have not so much power as to refrain thine Ire : yet dissemble it, and keep it secret ; and so by little and little forget it !

*Pythagoras.*

Honor Wisdom ; and deny it not to them that would learn ; and shew it unto them that dispraise it !

Sow not the sea fields !

*Isocrates.*

Give not too light [a] credence to a man’s words ; nor laugh thou them to scorn ! for the one is the property of a Fool ; and the other the condition of a Madman.

Think not such things honest to be spoken of, that are filthy to be done !

Accustom not thyself to be heavy and sad ! for if thou do, thou shalt be thought fierce. Yet, be thoughtful ! for that is a token of a prudent man.

So do all things, as if every man should know them : yet keep them close a while ; and, at length, discover them !

Learn diligently the goodness that is taught thee ! For it is as great shame for a man not to learn the good doctrine that is taught him, as to refuse a gift proffered him of his friend.

Let it not grieve thee to take pains to go to learn of a cunning [skilful] man ! For it were great shame for young men not to travel a little by land, to increase their Knowledge ; since merchants sail so far by sea, to augment their Riches.

Be gentle in thy behaviour, and familiar in communication ! It belongeth to gentleness, to salute gladly them that we meet ; and to familiarity, to talk with them gently and friendly.

Behave thyself gently to everybody ! So shalt thou make the good thy friends ; and keep the bad from being thine enemies.

Use thyself to labour, by thine own accord ! that if it chance thee to be compelled thereto, thou mayst away with [endure, put up with] it the better.

‘Fix not thy mind upon Worldly Pleasure!’ Socrates.

Perform thy promise as justly as thou wouldest pay thy debts! For a man ought to be more faithful than his oath.

For two causes, if thou be constrained, thou mayest swear! as to discharge thyself from any great offence, or to save thy friends from great danger. But for money, thou shalt not swear any oath! For if thou do, thou shalt of some be thought forsworn [*perjured*]; and of some others, to be desirous of money.

Think it as great a shame to be overcome with thy friends’ benefits, as with the injury of thine enemies!

Allow them for thy friends, that be as joyous for thy prosperity as they seem sorrowful for thy misfortune! For there be many that lament a man’s misery, that would have envy to see him prosper.

Desire to be cleanly, and not gorgeous, in thine apparel!

*Pythagoras.*

If thou do good to the evil; it shall happen to thee, as it doth to them that feed other men’s dogs; which bark as well at their feeder, as at another stranger.

Do not such things thyself, as thou wouldest dispraise in another!

*Socrates.*

Enforce thyself to refrain thy evil lusts; and follow the good! For the good mortifieth and destroyeth the evil.

Speak ever of GOD; and GOD will always put good words in thy mouth!

Set thine own works always before thine eyes; but cast other men’s behind thy back!

Fix not thy mind upon Worldly Pleasure; nor trust to the World! for it deceiveth all that put their trust therein.

Be content with little; and covet not another man’s goods!

Be sober in thy living; and replenish thine heart with Wisdom!

Dread GOD; and keep thyself from vain glory!

Mock not another man for his misery: but take heed by him, how to avoid the like misfortune!

Let no man persuade thee, by flattery, to do any evil; nor to believe otherwise of thyself, than thou art indeed!

*Hermes.*

Receive patiently the words of correction; though they seem grievous!

Fear the vengeance of GOD all that thou mayest; and consider the greatness of his puissance and might!

Beware of Spies, and Talebearers!

*Socrates.*

Tell nothing to him that will not believe thee! nor demand anything, which thou knowest before will not be granted!

Fear GOD above all things! for that is rightful and profitable: and so order thyself, that thy thoughts and words be always of him! For the speaking and thinking of GOD surmounteth so much all other words and thoughts, as GOD himself surmounteth all other creatures: and therefore men ought to obey him; though they should be constrained to the contrary.

Make thy prayers perfect, in the sight of GOD. For Prayer is like a ship in the sea: which, if it be good, saveth all therein; but if it be nought, suffereth them to perish.

*Plutarch.*

Pray not to GOD to give thee sufficient; for that, he will give to each man unasked: but pray that thou mayest be content and satisfied with that which he giveth thee!

Believe him not, which telleth thee a lie by another body! For he will, in like manner, make a lie of thee to another man.

If thou desire to be beloved of everybody; salute each man gladly! be liberal in giving! and thankful in receiving!

Forget thine Anger lightly [*easily*]; and desire not to be revenged!

If thou desire to continue long with another man; pain thee [*take pains*] to instruct him well in Good Manners!



*The Conclusion.*

THESE ARE PART of the Precepts and Counsels of the heathen men: which, taken and used as they should be, are not unmeet for Christian men to follow. Of which I could have made a greater book: but forsomuch as these few contain the effect of all, and because also that men will be soon weary of tedious matters, be they never so good; it seemed good, for fear of driving men from it before they saw it, to be as brief as might be; wishing that these few might be well accepted.

To the which I have set no Summaries [*Headings*]; because I would that they should be read thoroughly. And although they be so easy, plain, and common, that every child can say the same: yet being so little followed of men (which should know them best), I thought it no shame at all to write them—which mind not, in this Book, to teach them to speak; but to do the things which they can speak already.

Wherein, peradventure, some will muse why I have attributed so many Sentences to SOCRATES; which they, perhaps, know to have been written of other men: in which doing, I followed the Proverb, ‘Doubtful things ought to be interpreted to the best.’ And therefore such things as I have found written, without certainty of any certain Author, I have ascribed unto him: not only because they be things meet for him to speak; but because they be written by some of his scholars, which learned them of him. Among whom, the most excellent setteth forth such things, in his Master’s name, that the authority of the Speaker might cause the matter to be more regarded. I mean, PLATO; whose example in this point I have followed: yet not so desirous to persuade with the authority of the Speaker, as with [the] goodness of the thing which he hath spoken. The which, with all the rest, I would wish all men to learn and follow.

*The End of the Second Book.*



## THE THIRD BOOK.

### CHAPTER I.

#### *The use of Proverbs and Adages.*

**L**IKE AS A LOVER, delighted in the goodly beauty of his Love, can never be satisfied in beholding her, neither can take any rest until he have, by praising, inflamed others to delight in the same; labouring to the uttermost to set forth his Beloved: even so, the Philosophers, ravished in the love of Wisdom, have not only laboured to know it to the uttermost; but have also devised, by all manner [of] means, to provoke and entice all men to delight in the same. And because they considered men's minds to be variable, and diversely delighting; they devised to set out Wisdom in sundry kinds of Writing: that every man might find wherein to delight; and so be caught in his own pleasure.

Among which kinds of Teaching, although Precepts and Counsels be the most plain and easy; yet lack they the grace of Delight, which in their Proverbs they have supplied: and that so finely and so wittily, that they both delight and persuade exceedingly, mixed with such pithiness in words and sentence, as may minister occasion to muse and study; a cause to fix them the better in memory; and, like a Plaster both corrosive [*caustic*] and incarnative [*healing*], taunting vices, and shewing the remedies; being therewithal so brief, that, without trouble, they may be contained.

As for example, this little Proverb:

*Wrath leadeth Shame in a leash.*

• What might there be said to cause a man more to refrain his wrath? For every man naturally hateth Shame: which, since it is the follower and end of Anger, and thereto joined inseparably, even as the shadow is to the body; what man, considering the end, will use himself thereto?

This Third Book consists of Proverbs and Metres.

And to make him ashamed, lo, here [is] another!

*He that to his Wrath and Anger is thrall,  
Over his Wit hath no power at all!*

Now what may make a man more ashamed of himself, than to be thought a very fool? I suppose, Nothing.

Wherefore since this kind is so witty and so pleasant; I have endeavoured, in this Book, to gather together part of their Proverbs; and have sundered [*separated*] them into Chapters, that they might the easilier be had, and found out, for all manner [of] purposes.

And such things, as I thought most proper, I have drawn into Metre; and joined with them divers others, by other men done already: to the intent that such as delight in English Metre, and can retain it in memory better than Prose, might find herein somewhat according to their desires.

Which Book and Metres I submit to the correction of all fine-witted and well-learned men: desiring them herein to pardon my ignorance, and to bear with my boldness; which thought it better, though rudely, to do somewhat, than to be idle and to do nothing.

For by Idleness no goodness may come: but all wickedness hath grown thereof, according to the Proverb.

*Idleness is the cause of Ignorance; and Ignorance the cause of Error.*

Whereas by this my labour, though simple and rude, I may chance to stir up some, by occasion herein given, to handle the matter as I would I could myself. Once [*Of one thing*] I am sure, that, by my labour, can come none evil: whereas good may chance thereby divers ways. Yet to MOMUS and his scornful meiny [*company*] (which, I am sure, will despise this, before they know it; as it is their custom in all manner [of] matters, be they never so good) I will object this saying of HORACE,

*If ye can do better; my friends, set it forth!  
If not; with me take this well in worth!*

## CHAPTER II.

### *Of Wisdom, Learning, and Understanding.*

#### *Aristotle.*

**U**NDERSTANDING IS a light, which GOD poureth into Man's Soul.

Wisdom is the knowledge of divine things ; and is the head of all other Sciences.

#### *Socrates.*

Wisdom is Life ; and Ignorance is Death. Wherefore the wise man liveth, for why [*because*] he understandeth what he doeth : but the ignorant is dead ; because he doth he knoweth not what.

#### *Plato.*

Of all the gifts of GOD, Wisdom is chiefest. Wisdom ordereth the mind. She directeth the life, and ruleth the works thereof ; teaching what ought to be done, and what to be left undone : without which no man may be safe.

Wisdom teacheth to do, as well as to speak.

Of all the gifts of GOD, Wisdom is [the] most excellent. She giveth goodness to the good ; and forgiveth the wicked their wickedness.

To men of low degree, Wisdom is an honour ; and Foolishness is a shame to men of high degree.

Wisdom garnisheth [*adorneth*] Riches ; and shadoweth [*casteth into the shadow*] Poverty.

Wisdom is the defence of the Soul, and the mirror of Reason ; and therefore blessed is he that travaileth [*labours*] to get her : for she is the ground and root of all noble deeds. By her, we obtain the Chief Good, that is, Eternal Felicity.

#### *Seneca.*

Prudence is the guide of all other good Virtues.



Intelligence is King both of heaven and earth. Hermes.

*Hermes.*

Of all the good gifts of GOD, Wisdom is the purest. She giveth goodness to good people; and obtaineth for the wicked pardon for their wickedness. She maketh the poor rich; and the rich honourable: and such as unfeignedly embrace her, she maketh like to GOD.

Wisdom and Justice are honourable, both to GOD and man.

Intelligence is King both of heaven and earth.

Wisdom is the messenger of Reason.

*Pythagoras.*

Wisdom, at the beginning, seemeth a great wonder.

Wisdom is like a thing fallen into the water; which no man can find, except he search [for] it at the bottom.

Wisdom thoroughly learned, will never be forgotten.

Science is got by diligence; but Discretion and Wisdom cometh of GOD.

*Socrates.*

In the company of Wise Men is rest; but in the fellowship of Fools is nothing but labour.

A wise man ought not to sorrow for his losses; but to be careful to keep the rest of his goods.

A wise man is known by two points. He will not lightly [*easily*] be angry for the wrong that is done him: neither is [he] proud, when he is praised.

He that seeketh Wisdom the right way, findeth her: but many err, because they seek her not duly; and blame her without cause.

*Isocrates.*

A wise man is known by three points. In making his enemies his friends: in making the rude learned: and in reforming the evil-disposed unto goodness.

He is wise that acknowledgeth his ignorance: and he is ignorant that knoweth not himself.

*Seneca.*

There is none happy, but the wise man.

Wise men, for the Truth's sake, ought to contrary [*oppose*] one another; that, by their contention, the Truth may the better be known.

*Plato.*

It is better to be wise, and not to seem so; than to



Hermes. Wisdom teacheth Man to know his Creator.

seem wise, and not to be so: yet men, for the most part, desire the contrary.

A wise man understandeth both the things that are above him; and those also that are beneath him. He knoweth the things that are above him, by the benefits which he receiveth thereby; and [the] things beneath him, by the use and profit that he hath by them.

*Hermes.*

Wisdom teacheth Man to know his Creator.

*Seneca.*

A perfect wise man mortifieth his worldly desires; by means whereof he subdueth both his Soul and body.

He that desireth Wisdom, desireth the most high and divine estate.

He that findeth Wisdom, findeth Life; both in this world, and in the world to come.

It is not possible for him to be wise, that desireth not to be good.

*Aristotle.*

A young man cannot be perfectly wise. For Wisdom requireth Experience; which, for lack of time, young men may not have.

A wise man ought to repute his error great; and his goodness small.

*Seneca.*

The wise man, and not the rich, is void of misery.

He shall be wise, that enhaunteth [*frequenteth*] wise men's company.

It is not uncomely, for Wisdom's sake, for a man to be in subjection, to whomsoever it be.

A wise man is known by silence; and a fool, by much babbling.

Learning maketh young men sober. It comforteth old men. It is riches to the poor; and it garnisheth [*adorns*] the rich.

It is a shame for a wise man to say, 'I thought not so much!'

*Pythagoras.*

Much babbling is [a] sign of small knowledge.

Knowledge is better in Youth than in Age.

The best kind of Learning is to unlearn our evils.

No man may refrain from doing amiss; but a wise man, by one peril, will avoid another.

*Plato.*

Wisdom in the heart of a Fool is like a flying thing, that cannot long continue in one place.

A man of perfect wisdom cannot die; and a man of good understanding cannot be poor.

Learning is Study's sister.

Wisdom is a tree which springeth in the heart; and beareth fruit in the tongue.

Without study of Wisdom, the mind is sick.

Early rising and much watching are profitable to keep a man in health; and to increase his riches and wisdom.

A man without Science is like a realm without a King.

*Aristotle.*

Science, separate from Justice and Virtue, is not Wisdom; but Subtilty.

Nothing becometh a wise man so much as Temperance.

He that is worshipped for wisdom, is angry with them that despise it.

*Seneca.*

Of all things, the least quantity is easiest to be borne; save of Knowledge and Science: of which the more that a man hath, the better he may bear it.

A wise man knoweth what Ignorance is; because he himself, before time, hath been ignorant: but the ignorant [man] was never wise; and therefore he knoweth not what Wisdom is.

The true lovers of Wisdom shall see GOD!

Power and Might is in young men; but Wisdom and Prudence is in the aged.

### CHAPTER III.

#### *Of Justice, Laws, Cities, and Governors.*

*Plato.*

**E**XCEPT WISE MEN be made Governors, or Governors be made wise men; Mankind shall never have quiet rest, nor Virtue be able to defend herself.

The City is well ordered; where ambitious men desire to have no Offices.

Cities are well governed; when the wicked be punished.

*Aristotle.*

All that is done by Justice is well done; but all that is done otherwise is evil.

*Hermes.*

A City to obtain prosperity, needeth not so much abundance of goods, as Virtue.

Law is the finder, and trier out, of Truth.

Through idleness, negligence, and too much trust in Fortune, not only men, but Cities and Kingdoms, are utterly lost and destroyed.

*Plato.*

Justice is a measure which GOD hath ordained on the earth, to defend the feeble from the mighty, and the true from the untrue: and to root out the wicked from among the good.

*Pythagoras.*

Wisdom is [the] Leach [*Physician*] of the Law, and Money [is] the disease: and when the Leach cannot cure himself, how should he cure others?

Law and Wisdom are two laudable things: for the one conserveth Virtue; and the other, Good Conditions.

*Seneca.*

An evil Law, and the love of a Shrew [*Scold, Termagant,*] are like unto the shadow of a cloud; which vanisheth away as soon as it is seen.



Law is the Queen of Immortality.

Laws ought to be made for no man's pleasure.

*Socrates.*

Those Rulers sin exceedingly, that give others licence to sin.

Cities must needs perish; when the common laws are of none effect.

A good Common-weal bringeth up good men.

*Aristotle.*

There cannot be in a City a more horrible thing than Sediton.

He that is obedient to the law, obeyeth GOD.

Where Law and Order is, all things prosper well.

A Law-maker ought to be godly, learned, and wise; and such [a] one as hath been subject to others' laws.

*Plato.*

GOD is the Causer that Laws be made.

Bribery used in a City engendereth evil manners; by means whereof both Faith and Friendship are little set by.

That City is safe, whose dignities are well bestowed.

None delighteth in Justice but the just man; none loveth Wisdom but the wise man; and none but the true friend delighteth in Friendship.

*Pythagoras.*

Without Justice, no realm may prosper.

He that maketh his realm subject to the Law, shall reign; and he that maketh the Law subject to his realm, may hap to reign a while: but he that casteth the Law forth from his realm, casteth himself forth.

GOD is a Law to sober men.

Happy is that City that hath a wise man to govern it.

*Aristotle.*

It is better for a City to be governed by a good man, than by a good Law.

A good City should care more for virtue, than for people.

Without Justice, no City may be long inhabited.

He that politicly [*sagaciously*] intendeth to the Common-weal, may well be called just: but he that intendeth only to his only profit, is a vicious person.



CHAPTER IV.

*Of Power, Honour, Virtue, and Strength.*

*Aristotle.*

ONLY VIRTUE attaineth the Everlasting Blessedness.

He is not to be counted strong, that cannot away with [*endure, put up with*] labour.

It is a sign of a noble and mighty courage to set little by [*slight, think lightly of,*] great and mighty things.

*Seneca.*

Virtue is shut up from no man; but is ready for all that desire her. She receiveth all men gladly. She calleth all men; both Servants, Kings, and Banished Men. She requireth neither house nor substance; but is contented with the naked man.

*Plato.*

They that be perfectly wise, despise worldly honour.

Where Riches are honoured; good men are despised.

He that honoureth rich men, despiseth Wisdom.

He that to his noble Lineage adds Virtue and Good Conditions is to be praised.

Honour is the fruit of Virtue and Truth; and for the Truth a man shall be worshipped!

He is worthy to be honoured that willeth good to every man.

The just man resteth in surety.

He that vanquisheth his lusts is a great Conqueror.

*Diogenes.*

Nobility, Honour, and Riches, are the cloaks of Maliciousness.

*Socrates.*

Pleasure perisheth lightly; but Honour is immortal.

To use Virtue is perfect blessedness. Pythagoras.

Virtue alone performeth the everlasting felicity.

*Plato.*

Immortal Honour is better than transitory Riches.

It is a shame for a man to desire Honour because of his noble progenitors; and not to deserve it through his own virtue.

The glory of the ancestors is a goodly treasure to their children.

*Seneca.*

He is very valiant, which neither rejoiceth much, nor sorroweth out of measure.

Honour ought to be given to Virtue; and not to Riches.

*Hermes.*

It is better to suffer Shame for virtuous living, than to win Honour for vicious living.

*Pythagoras.*

To use Virtue is perfect blessedness.

CHAPTER V.

*Of Liberality, Patience, Use, and Diligence.*

*Socrates.*

**H**E THAT IS liberal cannot live amiss. He that speaketh truth cannot be ashamed of that he speaketh.

*Aristotle.*

The lowly man cannot be hated: and he that diligently attendeth to his business can never repent him[self]; but bringeth his works to a good conclusion.

*Seneca.*

He is liberal that delighteth more in good renown than in money.

He that is patient and sober shall never repent him.

*Plato.*

That which keepeth a man from Shame is better than Riches gotten hereby.

He that doth not for his friends when he may, shall, in his most need of them, be forsaken.

He is perfectly patient; which, in his fury, can subdue his own affections.

*Socrates.*

Patience, and good belief in GOD, maketh a man victorious.

Diligence dispatcheth all things.

Diligence and Carefulness are the Key of Certainty.

*Plato.*

That which a man hath accustomed [himself for a] long time seemeth pleasant; although indeed it be painful.

There is nothing so good to make a horse fat as the eye of his Master; neither is there aught better to make land

Custom is, as it were, another Nature. Aristotle.

fertile than the steps of the Owner—that is to say, the Master's diligence.

It is as difficult to break a Custom long used, as to change, or [to] alter, Nature.

*Aristotle.*

Custom is, as it were, another Nature.



## CHAPTER VI.

### *Of Knowledge, Ignorance, and Error.*

*Socrates.*

**I**NTELLIGENCE IS KING both of heaven and earth.

*Plato.*

Great is the hurt that hath chanced by Ignorance.

Ignorance is a madness of the Soul; which, while it laboureth to attain to Truth, is confounded in the knowledge of itself.

*Aristotle.*

It is not possible for one man to know all things; yet should each man labour to know as much as he might.

An opinion without Learning cannot be good.

He that erreth afore that he know the Truth, ought the sooner to be forgiven.

Error, at the end, is known to be evil; and Truth thereby is known much better.

It is a great shame for an old man to be ignorant.

There cannot be in a Ruler a worse thing than Ignorance.

*Plato.*

The Ignorant, in their banquets, use Minstrelsy to cheer them; but the Learned, with their voices, delight one another.

He that is ignorant in the Truth, and led about with Opinions, must needs err.

To learn better, is a good punishment for Ignorance.

*Socrates.*

There is none so ignorant, as he that trusteth most to his own wit; none so uncertain, as he that most trusteth Fortune; nor any so much out of quiet, as he that is cumbered with an unruly brawling Shrew.

It is better to be ignorant in vile things. Pythagoras.

Through lack of Wit springeth much harm; and, by means of Ignorance, much good is left undone.

A false opinion doth great harm.

The boldness of the Ignorant engendereth all evils.

*Socrates.*

It is a shame to be ignorant in that which every man ought to know.

*Pythagoras.*

It is better to be ignorant in vile things, than to know them.

*Plato.*

Idleness engendereth Ignorance; and Ignorance engendereth Error.

CHAPTER VII.

*Of Money and Covetousness.*

*Seneca.*

**A**N AVARICIOUS OLD MAN is like a monster.  
He that overcometh his covetousness is valianter than he that overcometh an enemy: and he is the mightiest conqueror that vanquisheth his own will.

*Pythagoras.*

Covetise cannot be satisfied with Abundance: for the more that a man hath, the more still he desireth.  
Ambitious men have ungracious wits.

*Plato.*

He that hoardeth up his money, taketh pains for other folks.

Dishonour is the end of Covetousness: but the end of Liberality is Worship.

He that is a niggard to himself, must needs be niggardish to others.

*Diogenes.*

Servants serve their bodily masters: but evil men serve their covetous lusts.

It is better to have a man without money, than money without a man.

*Hermes.*

A covetous man cannot learn Truth.

*Plato.*

It is no marvel though he be good, which is not covetous: but it were a wonder to see a covetous man good.

A man may sooner yield to Avarice than to Reason. For Covetise hath [ac]companied him, even from his childhood: but Reason cometh not before he have perfect age.

Covetousness taketh away gentleness. Aristotle.

*Aristotle.*

It is better for a man to love his fellows, than to love money.

Money is the cause of sedition and evil will.

To delight in Riches is a dangerous pleasance.

Covetousness taketh away the name of gentleness ; which Liberality purchaseth.

A merry man cannot lightly [*easily*] be angry.

A liberal man may not well be envious : and as for the covetous man, [he] may never be satisfied with Riches.



CHAPTER VIII.

*Of the Tongue; of Fair Speech; and of Flattery.*

*Bias.*

**F**AIR AND FLATTERING Speech is an honied snare.

*Hermes.*

A right commendable thing, both in heaven and earth, is a true Tongue.

*Socrates.*

There is not a worse thing than a deceitful and lying Tongue.

Fair Speech in presence, with Good Report in absence, and Manners in fellowship, obtain great friendship.

*Chilo.*

An evil Tongue is sharper than any sword!

*Diogenes.*

If thou speak what thou wilt; thou shalt hear what thou wouldest not!

*Pythagoras.*

The Tongue is the betrayer of the heart.

Death delivereth a man from all enemies, save the Tongue.

He is wise and discreet that can refrain his Tongue.

*Plato.*

Flattery is a present friend; but an absent enemy.

*Seneca.*

It is a point of Flattery to praise a man to his face.

*Socrates.*

The Tongue of a Fool is the key of his counsel; which, in a wise man, Wisdom hath in keeping.

Hastiness of Speech causeth men to err. Plato.

The Tongue of a wise man is in his heart: but the heart of a Fool is in his tongue.

*Plato.*

Hastiness of Speech causeth men to err.

CHAPTER IX.

*Of Truth, of Faith, of Error, and Lying.*

*Hermes.*

**T**RUTH IS THE guide of all goodness.

*Aristotle.*

Faith shineth in danger.

Honour is the fruit of Virtue and Truth; and for the Truth, a man shall be worshipped.

*Socrates.*

He that useth Truth hath more, and mightier, servants than a King.

*Seneca.*

There is no difference between a great Teller of tidings and a Liar.

*Plato.*

There is no goodness in a Liar.

It is lawful for a Governor, for the maintenance of his estate and safeguard of his subjects, to lie: but not for a subject to lie in any cause.

*Socrates.*

A faithful man is better than gold.

*Plato.*

Lying is a sickness of the Soul; which cannot be cured but by Shame or Reason.

He ought not to lie that taketh upon him to teach others.

Truth is the Messenger of GOD: which every man ought to worship, for the love of her Master.

Of small Errors, not let [*hindered*] at the beginning, spring great and mighty mischiefs.

CHAPTER X.

*Of Bringing up and Manners ; of Dispositions  
and Instruction.*

*Plato.*

**A** GENTLE HEART, by its own accord, is given to goodness.

*Plutarch.*

Noble wits, corrupted in the bringing up, prove more unhappy than others that be more simple.

The wits which in Age will be excellent, may be known in Youth by their honest delights.

*Socrates.*

He is to be commended which, to his good bringing up joineth Virtue, Wisdom, and Learning.

Instruction in a fool causeth more folly.

*Plato.*

Good dispositions can neither be given, bought, nor sold. Yea, if they might ; no man would buy them ! but the evil are daily bought and sold.

*Aristotle.*

Manners are more requisite in a child, than playing upon instruments, or any other kind of vain pleasantness.

Those parents are to be blamed that are very careful to heap up riches ; and take no care for the good bringing up of their children.

*Hermes.*

It becometh a man, from his youth, to be shamefast in filthy things ; and to be studious in that which is honest.

Soberness in Youth seemeth to Fools to be mere foolishness.



Socrates. Good bringing up is the head of good manners.

*Socrates.*

Good bringing up maketh a man well disposed.

He is perfect which, to his good bringing up joineth other virtues.

Good bringing up is the head of good manners.

*Seneca.*

It is not possible for him to be sober, that is wealthily brought up in rioting and pleasures.

CHAPTER XI.

*Of Love, Lust, and Lechery.*

*Pythagoras.*

**C**ONSTANT LOVE is a principal Virtue.

*Plato.*

Without Love, no Virtue can be perfect.

There are two kinds of Love: the one Natural, and the other Heavenly.

The good Lover loveth his Soul better than his body.

The evil Lover loveth his body; and not his Soul.

*Socrates.*

The love of a Fool is more noisome [*offensive*] than pleasant.

Love cannot be mingled with fear.

Love is the business of loiterers.

*Seneca.*

He that lacketh Love ought not to be regarded.

Repentance is the end of filthy Love.

There is nothing so dark, but that Love espieth.

Love leaveth no danger unattempted.

Too much Self-Love is [the] cause of all evil.

*Plato.*

Lust is a lordly and disobedient thing.

Of all things, the newest is the best; save of Love and Friendship: which the elder it waxeth is ever the better.

*Aristotle.*

Dishonour, Shame, Evil End, and Damnation, wait upon Lechery, and all other like vices.

*Seneca.*

Likeness of Manners maketh Love steadfast and perfect.

It is not possible to do anything well, without Love.

It is not possible for that servant to be diligent, that loveth not his Master.

## CHAPTER XII.

### *Of Marriage and Married Folk.*

**H**APPY ARE THEY that are happily married.  
Happy is he that hath married a good Wife :  
and so is he that hath married none at all.

*Menander.*

There is not a greater treasure than a good Wife ; nor a greater evil than to be matched with an evil woman.

If a man consider the Truth ; truly to marry a Wife is evil : but yet it is a necessary evil.

What can be more miserable in a man than to lack a trusty Wife ?

A Wife is a costly and a troublesome matter ; causing that a man cannot live as he would : and yet some good cometh by her. For when her husband is sick, she keepeth him diligently. She forsaketh him not in his adversity ; and when he is dead, she burieth him honestly. And therefore ought men to weigh one thing with another.

*Democritus.*

The greatest dishonour that a man may have, is to be obedient to a woman.

*Socrates.*

It is meet that men obey such laws as their Governors ordain ; and that women obey their Husbands' ordinances.

The Husband and the Wife must think themselves to be but one in all points, except in Sovereignty ; which, both by Nature and laws, is the man's only [sole] right.

*Solon.*

Before a woman be suffered to go in gossiping, she ought to be so old that such as know her not may rather ask, Whose Mother, than, Whose Wife, she is ?

A woman may attire herself at home, in her Husband's

It is no light matter to get a good Wife. Plato.

presence, as gorgeously as she can; but whatsoever she doth to walk abroad in, is rather for others' pleasure than for her Husband's.

*Euripides.*

Every good woman obeyeth her Husband: but such as are evil, through lack of wit, despise them.

*Antisthenes.*

Marriage were a heavenly state; if men would use it as they ought. But as, in many Cities, and in other matters, Riot, and Lust, and other vices are augmented; and have got the mastery: even so have they done also in Marriage; whereby it is made grievous.

*Socrates.*

The only cause why Marriage seemeth grievous to many is, because they know not how to govern [themselves]; they be so given to Folly and Pleasure.

There is nothing more painful in all the World than a Wife. I know it by experience. Happy is he that knoweth it not!

Many, both nobly-born and rich, have been dishonoured through their foolish Wives.

It is better to bury, than to marry, a Wife.

Whosoever is determined to marry a Wife, hath already begun his penance.

*Plato.*

It is no light matter to get a good Wife.

Age and Marriage are things very like. For every man desireth them both: but when they have got them, they are very sorry.

*Diogenes.*

When a man marrieth; he doth not only take to him a Wife, as it seemeth: but also a Devil, either good or bad.

The chief virtue that a Wife can have is to be obedient and loving to her Husband.

*Socrates.*

Marriage was ordained, both by GOD and by Nature, for increase of lineage; and for quietness and comfort of Man's life: and therefore she is no Wife, in whom these properties are lacking.



A wise and careful Wife shall give continual comfort.

Those married persons cannot choose but agree well ; which endeavour themselves to do their duty : the man to rule by love ; the woman to obey with quietness.

What bliss can be compared to his, that hath married a Wife, obedient, loving, and wise ? or to hers, that hath a provident and kind Husband ?

*Hippocrates.*

It is necessary that a woman have some man to chasten her. For there is, in her nature, a certain foolish wantonness ; which, if it be not daily looked to and assuaged, will make her wax proud and wild : as divers trees do, that are over-rank.

*Euripides.*

He is ignorant and unwise that dispraiseth all women together : for though many be nought ; yet some are good and virtuous.

The evil which cometh to Men by Marriage, GOD hath acquitted [*requited*] in this, That Wives are partakers of their troublesome labours.

Whosoever he be that will not marry, because of the charge and troublesomeness of a Wife, shall live wretchedly in his age, lacking children to comfort him ; and when he is dead with sorrow, strangers shall divide his goods among them : but he that marrieth, and hath got a wise and careful Wife, instead of these miseries, shall have continual comfort.

They travail in vain, that labour to marry any that are not appointed them by GOD : but those that are ordained for them, shall happen to them unsought for. For Marriage and Hanging are destiny.

It is the part of a wise man to get him kinsfolk and friends by Marriage.

They know not what it is to take a Wife ; which marry either for Power or Riches. For a lordly Wife will rule the roast, and make her Husband her slave : and as for the Riches that are so got, [they] are unprofitable and soon wasted.

The poor man, that taketh a Wife for Riches, doth not marry her ; but selleth himself unto her.

Two things ought specially to be considered in a Wife before she be married ; either that she have a loving countenance, or else that she be well-mannered : for

## The things that increase love between Man and Wife.

these things increase love between Man and Wife.

Men seek for hounds and horses that are come of a good kind [*breed*]; neither will they bring up any except they be such: but a good man will not slack to marry an evil Wife, that is, an evil man's daughter; so he may have great riches with her.

CHAPTER XIII.

*Of Sorrow, Gladness, Fear, and Boldness.*

*Socrates.*

**I**T IS A point of madness, to be sorry, or to rejoice, unmeasurably.

*Aristippus.*

He ought to fear many; whom many do fear.

*Pythagoras.*

Great grief continueth not long.

Continual fear suffereth not a man to be happy.

*Aristotle.*

Sorrow is a grief for things that be done and past.

Fear is a doubt for things to come.

Fear of himself accuseth the guilty.

By Sorrow and Thought the heart is tormented.

Of Sorrow cometh dreams and fantasies [*fancies*].

Of Thought cometh watching, and bleared eyes.

*Hermes.*

Sickness is the prison of the body; but Sorrow, the prison of the Soul.

Mirth is the end of Sorrow.

*Seneca.*

Shamefastness in a child is a token of Wit; but in a man, of Foolishness.

Surety putteth away Sorrow; and Fear hindereth Gladness.

Neither strength, nor bigness, is of any value in a fearful body.

CHAPTER XIV.

*Of Anger, Wrath, Envy, Malice, and Revenge.*

*Plato.*

**P**RIVY HATRED is worse than open malice.  
Wrath leadeth Shame in a leash.  
It is a great marvel to see a wise man angry.

*Thales.*

He is unhappy that continueth in his malice; not thinking of the end.

*Plato.*

Unhappy is the estate of malicious and envious people. The suspicious, the hasty, and the jealous, man lives ever in sorrow.

*Aristotle.*

Shame of himself is the end of Indignation.

He is not perfectly good that hateth his enemy; what is he then, that hateth his friend?

*Seneca.*

Debate, Deceit, Contention, and Envy, are the fruits of evil thoughts.

It is foolishness, or rather madness, for a man to be angry for that which cannot be amended; or to desire the thing which he may not obtain.

*Aristotle.*

Wrath and Hastiness are very evil Counsellors.

Quietness is sure; but Rashness is dangerous. Envy and Slander are two brethren; which go evermore together.

*Seneca.*

Forgiveness is a valiant kind of revenge.

He hath great rest, that can refrain himself from Anger.



Hermes. To the wrathful, Anger approacheth.

*Pythagoras.*

Envy has been, is, and shall be, the destruction of many.  
What is there, that Envy hath not defamed, or Malice  
left undefiled? Truly, no good thing.

*Aristotle.*

Anger is a heaviness and vexation of the mind; desiring  
to be revenged.

Anger is the worker of Enmity and Hatred.

Humility, Patience, and Fair Speech, are the pacifiers  
of Anger.

*Plato.*

Time appeaseth Anger.

Wrath cometh of feebleness of Courage, and lack of Wit.

Women are sooner angry than men; the sick sooner  
than the healthy; and old folk be sooner moved than the  
young.

*Chilo.*

He is envious, that is sorry for good men's prosperity.

An envious man serveth to none other purpose but to  
speak evil, and [to] slander others.

*Hermes.*

To the wrathful, Anger approacheth.

*Aristotle.*

Reason so sore abhorreth Anger, that she fieth from a  
man as soon as he chafeth; and will not be present at any  
of his doings.

CHAPTER XV.

*Of Liberty and Bondage, Masters and Servants.*

*Plato.*

**H**E IS NOT free that bindeth himself to another.  
He obeyeth many, that obeyeth his body.

*Thales.*

Hope is a Bondage; but Mistrust, a Liberty.  
The child is not bound to his parents; of whom he  
[hath] learned nothing.

*Aristotle.*

He that hath bound himself to follow his fleshly  
delights, is more bound than any caitiff.  
A bondman hath but half a mind.

*Seneca.*

Too much Liberty turneth into Bondage.  
A Tyrant never tasteth of true Friendship, nor of  
perfect Liberty.

*Euripides.*

Better is it to be free in heart, and bond in name;  
than to be free in name, and bond in heart.

What a pleasure is it for Servants to have good  
Masters; and for Masters to have willing Servants.

A Servant must set his mind only upon his business;  
and, above all things, be kept from idleness.

*Menander.*

He is a troublesome Servant, that is too wise in his  
own conceit.

A man cannot have any better possession than a  
willing Servant.

It is better to live in bondage with a good Master, than  
to live at liberty basely and evilly.

The Bow, the Harp, and the Servant, the better for rest.

Servants that are diligent and true to their Masters, are commonly hated of their fellows.

*Plato.*

The worst Bondage is to be subject to vices.

Servants are soon infected with their Masters' diseases.

*Euripides.*

A Servant ought to say nothing that is hurtful to his Master; although it be true.

Too much trust ought not to be given to Servants.

Only the name is reproachful to Servants; but, in any other thing, a Servant is no worse than a free man, if he be good.

*Menander.*

If a Servant learn nothing but, in all things, to drudge; he will be naught [*worthless*]; but if thou give him liberty to speak, that will make him very good.

It is evil for a Servant to have an evil Master; because he must needs be partaker of his evil.

Many a man, that hath left his Master, and got liberty, hath been glad to seek his service again.

A good man hath his mind always free; although his body be bound.

*Bion.*

Good Servants are sorrowful when their Masters prosper not; and they endeavour, [by] all means, to further him.

Good Servants are free; but evil Freemen are bound to many desires.

*Democritus.*

Men ought to govern their Servants discreetly; and give them time to refresh them [selves], when they require it. For recreation maketh men more ready to labour afresh.

*Plato.*

The Bow, the Harp, and the Servant, are the better through resting.

Both Liberty and Bondage are very nought [*valueless*], if they pass measure: but, moderately used, both are exceeding [ly] good.

That Bondage is moderate, which is in awe of GOD; and that immoderate, which is in awe of men.

Masters ought not to make their Servants too familiar; nor to use any jesting with them. For so, through such foolishness, they make themselves more labour [in order] to reform them; and them more stubborn to be ruled.



CHAPTER XVI.

*Of Women, Wine, and Drunkenness.*

*Plato.*

**D**RUNKENNESS maketh a man unruly.

Drunkenness undoeth him that delighteth therein.

Much Wine and Wisdom may not agree: for they be two contraries.

*Isocrates.*

Wine unmeasurably taken is an enemy to the Soul.

Wrath and Wine drown both the Reason and [the] Senses.

Wrath maketh a man a beast: but Drunkenness maketh a man worse.

Drunkenness ought to be eschewed of all men; but chiefly of Rulers, Watchmen, and Officers.

Drunkenness is an abominable vice in a Teacher.

*Plato.*

A drunkard is unprofitable for any kind of good service.

The Husband can do his Wife no greater wrong, than to have to do with another woman.

*Aristotle.*

A woman is a necessary evil.

There can be no greater honour for an honest Wife, than to have an honest faithful Husband: which careth for her, and for no woman else; thinking her more chaste and faithful than any other.

*Seneca.*

Neither gorgeous apparel, nor excellent beauty, nor plenty of gold and riches, become a woman so well as Soberness, Silence, Faithfulness, and Chastity.

The best way for a man to keep his Wife chaste is, not

to be jealous, as many fond fools suppose ; but to be chaste himself, and faithful unto her.

Woman's company is an evil that cannot be eschewed.

*Chilo.*

Women in mischief are wiser than men.

*Socrates.*

Woman is more pitiful than Man, more envious than a Serpent, more malicious than a Tyrant, and more deceitful than the Devil.

*Aristotle.*

Woman's counsel is weak ; and a child's, imperfect.  
Woe be to that City, where a woman beareth rule.

*Socrates.*

It is better to be in company with a serpent, than with a wicked woman.

Gay-apparelled women stand forth as baits to catch men that pass by : but they take none, save such as will be poor ; or else such as be ignorant fools, which know them not.

There is no greater incumbrance that may chance to a man, than Ignorance and Women.

There is nothing hotter than a lascivious woman.

He is an ignorant Fool, that is governed by women's counsel.

An ignorant man may be known by three points. He cannot rule himself ; because he lacketh Reason. He cannot resist his lusts ; because he lacketh Wit : neither can he do what he would ; because he is in bondage to a woman.

Women, by nature, are born malicious.

It is not possible for him to obtain Wisdom and Knowledge that is in bondage to a woman.

He that enhaunteth [*frequenteth*] much Woman's company cannot be strong ; neither may he be rich that delighteth much in Wine.

*Plato.*

Hunger taketh away Love ; else doth Time : but if none of these prevail, there is no remedy but Death.

Plutarch.

## The teeth and nails of Love.

*Theophrastus.*

Desire doubled is Love; and Love doubled is Madness.

*Plutarch.*

Lust ought to be quenched before his nails and teeth be grown; for, afterwards, it is scarce possible to avoid it. The teeth of Love is Suspicion; the nails, Jealousy: wherewith it holdeth and biteth our hearts so strongly.

*Divers Sentences of sundry Matters.*

CHAPTER XVII.

*Plato.*

**E**LOQUENCE IS a goodly gift: which in truth, shineth; but in falsehood, corrupteth.  
It is hard to find a meek witty man.

*Hermes.*

Nature, Will, Diligence, and Order, make men wise and good: as for [the] number of years [, it] bringeth nought save death.

Man is the measure of all things.

*Socrates.*

Holiness and Righteousness make men like unto GOD.

*Seneca.*

Small expenses oft used, consume great substance.  
Excess, either hurteth, or profiteth nothing.  
Every man loveth advantage [*gain*].  
Rest must needs be pleasant; for it is the medicine of all [the] diseases that are in Labour.  
Nothing obtaineth favour so much as diligent obedience.  
Evil men, for lucre, agree together.

*Hermes.*

He is to be despised of all; that careth for none but himself.

*Pythagoras.*

Many things, at the beginning, are counted good; which, at the end, are known to be evil.

Desire of Riches waxeth infinite.

A solitary man is a God, or a beast.

*Diogenes.*

It is better for a man to judge after Law and Learning, than after his own mind and knowledge.



Pythagoras. To unlearn Evil is the best kind of Learning.

Diligent purveyance is great surety.

It is Wisdom to work by Science [*Knowledge*].

*Plato.*

The multiplying of Friends is the assuaging of cares.

It is better to diminish that which hurteth, than to augment that which helpeth.

*Pythagoras.*

None but a Craftsman can judge of a craft.

Excellent things ought to be done warily.

It is Kinglike to be reprov'd for well doing.

The agreement of brethren is stronger than a wall.

To unlearn Evil is the best kind of Learning.

*Plato.*

A needy old man is a miserable thing.

*Aristotle.*

Melody is good to pacify the angry, to comfort the sorrowful, and to assuage all other passions.

The pleasantest Harmony is the agreement of minds, and the sweetest Music that is heard in season.

Music is good to refresh the mind, and to pass forth the time; and is a great help to good pronounciation; and therefore children ought to learn Music.

## CHAPTER XVIII.

*Socrates.*

**O**F ALL MISFORTUNES, the most unhappy is to have been fortunate.

*Pythagoras.*

Nothing is to be counted good, that may be taken away.

*Seneca.*

It is as well a fault to trust nobody, as to trust everybody.

It skilleth [*matters*] not in what bed a sick man be laid, whether it be of gold or of wood: for wheresoever he be laid, his sickness will be with him.

*Aristotle.*

If it were as painful a thing for men to praise honest

things, as it is to do them; then should they be as little praised, as followed.

They live evilly that always begin to live; forasmuch as their many beginnings do make their lives still imperfect.

He that is rooted in his sin, will not be corrected.

A gift bindeth the Receiver, and looseth the Giver.

When a man doubteth in doubtful things, and is assured in them that be evident; it is a sign of [a] good understanding.

*Hermes.*

There are six kinds of men that be never without vexation. The first is he that cannot forget his trouble. An envious man dwelling with folks newly enriched. He that dwelleth in the place, and cannot thrive; where another thrived before him. A rich man decayed, and fallen into poverty. He that would obtain that which he may not get. The last is he that dwelleth with a wise man, and can learn nothing of him.

He that seeketh enemies, seeketh his own destruction.

*Pythagoras.*

Repentance deserveth Pardon.

The best and greatest winning is a true friend; and the greatest loss is the loss of time.

*Plato.*

Much running maketh great weariness.

If men in reasoning desired as much the truth of the thing itself; as they do the maintenance of their own opinions, and [the] glory [of] their wits: there should not breed so much hatred as there doth; nor half so many matters be left off unconcluded.

There cannot be a more intolerable thing than a fortunate Fool.

## CHAPTER XIX.

*Socrates.*

**A** MAN OF feeble courage annoyeth himself lightly [easily] with that which he loveth.

*Pythagoras.*

To be overcome with affections, is an evident token of Foolishness.

Aristotle.      There is but one way to Goodness.

*Seneca.*

He is not happy that hath Riches ; but he that useth them.

The wicked sometimes seem to be happy.

*Hermes.*

It is better to suffer death, than, by compulsion, to do that is evil.

He that is inclined to his own will, is nigh the wrath of GOD.

He that desireth great charges [*employments*] desireth great troubles.

*Pythagoras.*

The hearts of good people are the castles of their secrets.

It is a great folly for a man to muse much on such things, as do [sur]pass his understanding.

*Plato.*

To do well to him that hurteth us, is the most acceptable thing, in the sight of GOD, that a man may do.

*Socrates.*

Folly is the greatest enemy that a man may have.

*Plato.*

He that doeth good is better than the good which he doeth ; and he that doeth evil is worse than the evil that he doeth.

A man without Science [*Knowledge*] is like a realm without a King.

*Aristotle.*

An assuager of wrong ought greatly to be honoured.

A good rich man seldom may be found.

No man is happy, while that he liveth.

He is an excellent warrior, that lacketh neither Wisdom nor Good Success.

There is but one way to Goodness ; but the ways to Evil are innumerable.

The best place in war is the midst ; for there be the Strong and Valiant, which are in the midst between the Hardy and the Cowards.



Covetous men lack the things that they have. Pythagoras.

*Socrates.*

There is no kind so evil, but that some good is found in [it].

That which a man believeth not, shall never fray [*frighten*] him.

He findeth fetters, that findeth benefits.

It is due to render deserved thanks.

They be worse that are lately made rich, than they which have been rich a great while.

Tyrants' prayers are necessary.

## CHAPTER XX.

*Socrates.*

**T**O LACK FRIENDS is a token of evil conditions. It is a foolish madness to think that rich men be happy.

He is sufficient[ly] well learned, that knoweth how to do well; and he hath power enough, that can refrain from doing evil.

*Pythagoras.*

He that demandeth but Reason, is able to vanquish his enemy.

Covetous men lack the things that they have.

The shorter a thing is, the more it delighteth.

They that rob and slander the dead are like furious dogs; which bite, and bark at, stones.

*Plutarch.*

It is the part of a good man to forget dishonest things; which to remember is a point of evil.

That which is well done, is done wittingly [*knowingly*]: but that which is evil done, is done ignorantly.

He is as much a thief that stealeth openly, as he that robbeth privily.

*Socrates.*

A thing oft spoken, troubleth the hearer.

To see is but a small matter; but to foresee is a thing hard to be done.

A man of good feeling [*touch*] is evermore discreet; so is it not of the other senses.



Pythagoras. It is better to suffer, than to do, wrong.

Hearing in a man is a great help to Knowledge.  
Custom is, as it were, another Nature.

*Aristotle.*

It is foolishness to give overmuch heed to dreams.  
Fond and foolish dreams deceive them that trust therein.

They be gross and foolish Physicians which take any counsel at [*guidance from*] their patients' dreams.

When GOD will send dreams or visions; they chance to wise men in the day time.

Such as be born deaf and blind have their inward powers the more perfect.

He ought not to lie, which will teach other folks.

Diversity of opinions is the cause of much strife.

That thing is noble which cometh of good kind.

He that doubteth and marvelleth seemeth to be ignorant.

## CHAPTER XXI.

*Socrates.*

**H**E WHICH KNOWETH not how much he seeketh, doth not know when to find that which he lacketh.

It is better to be ignorant in vile things, than to know them.

The goods of the Soul are the principal goods.

*Pythagoras.*

A Boaster is more to be despised than a Liar.

It is hard for a liberal man to be rich.

It is better to suffer, than to do, wrong.

He is worst of all, that is malicious against his friends.

Evil destroyeth itself.

The wrath and lust of lecherous people alter their bodies, and make many run stark mad.

*Plutarch.*

It is better for a man to amend himself, by following the good example of his predecessors; than to make his successors wax worse, by following his unthrifty vicious living.

Both Sleep and Labour are enemies to Learning. Plato.

To be much inquisitive of others' offences is a sign of an evil disposition.

Nothing dispraiseth a man so much as his own praising; specially when he boasteth of his good deeds.

The most profitable thing for the World is the death of evil people.

Men ought not to be chosen by Age and number of years; but by Wisdom and conditions. For he that hath childish conditions is a child, be he never so old: and he that hath man-like conditions is a man, be he never so young.

*Hermes.*

Three things are to be pitied; and the fourth, not to be suffered: A good man in the hands of a Shrew. A wise man under the governance of a Fool. A liberal man in subjection to a Caitiff. And a Fool set in authority.

*Plato.*

To men occupied about divine things, Life seemeth a thing of no reputation.

Both Sleep and Labour are enemies to Learning.

There is no greater victory, than for a man to vanquish himself.

There are many that will not fight; and yet be desirous to see frays.

He that neglecteth Wife and children depriveth himself of immortality.

Prudence is the guide of all other Virtues.

## CHAPTER XXII.

*Hermes.*

**I**T IS HARD for a man having licence to sin, to keep himself therefrom.

*Plato.*

Sweet Hope followeth him that liveth holily and justly; nourishing his heart and cherishing his old age, and comforting him in all his miseries.

In all works, the beginning is the chiefest, and the end [the] hardest, to attain.

Seneca. Hope of Reward maketh Pain seem Pleasure.

*Seneca.*

He is not worthy to live, that taketh no care to live well.

*Aristippus.*

He which is beautiful, and speaketh unseemly things, draweth a sword of lead out of an ivory scabbard.

*Socrates.*

Such things as are above us, pertain not unto us.

He that is mighty is not by and by [*instantly*] good ; but he which is good immediately is mighty.

*Chilo.*

Men should rather be drawn by the ears, than by the cloaks : that is, by persuasion, and not by violence.

It is lawful to be a friend ; but no farther than to the altar : that is, we ought not, for our friend's sake, to transgress our Religion.

A City cannot prosper, when an ox is sold for less than a fish.

*Seneca.*

He is worthy [of] no wealth [*prosperity*], that can suffer no woe.

Much babbling is a sign of small knowledge.

Worldly vanities hinder Man's reason.

*Hermes.*

He is a wise man that doth good to his friends ; but he is more than a man that doth good to his enemies.

Of evils, the least is to be chosen.

*Plato.*

Good respect and consideration to the end of things, preserveth both Soul and body.

*Seneca.*

Every man is wise in that which he hath learned.

He that helpeth the evil, hurteth the good.

Men should live exceedingly quietly, if these two words, ' Mine,' and, ' Thine,' were taken away.

Hope of Reward maketh Pain seem Pleasure.

To be praised of evil men is as evil as to be praised for evil doing.



CHAPTER XXIII.

*Of Benefits, and of Unthankfulness.*

*Seneca.*

**B**ENEFITS OUGHT TO be as well borne in mind, as received with the hand.

The remembrance of Benefits ought never to wax old.

The will of the giver, and not the value of the gift, is to be regarded.

He is worthy to be deceived which, while he bestowed a benefit, thought of the receiving of another.

A small thing given willingly is more acceptable, than that which is grudgingly given, be it of never so great price.

One gift well given, recovereth many losses.

A gift, grudgingly given of a niggard, is called a Stony Loaf; which, although it be bitter, is needful to be received of the hungry.

He is unthankful, which acknowledgeth not the good that is done him. He is more unthankful, that (to his power) acquitteth [*requiteth*] it not. But he is most unthankful, that forgetteth it utterly.

To be unthankful is an uncomely thing.

*Socrates.*

There is no greater Treasure than Discretion and Wit; no greater Poverty than Ignorance; no better Friendship than Good Conditions; no better Guide than Good Fortune.

Hastiness causeth Repentance.

Frowardness causeth hinderance.

Pride is [the] cause of Hatred; and Sloth, of Dispraise.

Experience is a good chastisement.

It is better to seek, and not to find; than to find, and not to profit.

All things may be changed, save Nature; and all things eschewed, save Death.



Wit without Learning is like a tree without fruit.

It is better to suffer great necessity, than to borrow of him, whom a man may not trust.

The end of sickness is Death; and the end of darkness is Light.

Change of the World is a good Teacher.

Experience is a good Corrector.

The hasty man is never without trouble.

There are three sorts of men woeful to be seen. A rich man fallen into poverty. A virtuous man dispraised. And a wise man scorned of the ignorant.

*Seneca.*

He hath Riches sufficient; that needeth neither to flatter, nor to borrow.

He doeth himself wrong; which obeyeth them whom he ought not.

*Plato.*

Suffisance is the Castle which keepeth wise men from all evil works.

Truth is the guide of all goodness, both in GOD and Man; which whoso will be made blessed and happy by [it], must be made partaker of it at the beginning of his life; that he may spend much of his time therein: for such a man is faithful, and to be trusted.

*Socrates.*

He that wittingly lieth is untrustworthy; but he that lieth unwittingly is mad: both of which properties are to be abhorred. For neither the untrusty, nor the mad, man can possibly become true friends.

He, truly, is to be honoured, which doth no wrong himself; and he which suffereth none other to do [him] wrong, is worthy double honour, and more too.

He which is good himself; or aboundeth in any good thing whereof he may give other men part, and doth it: he is, of all men, to be most highly honoured. And he that would so do, and cannot, deserveth the second place. But he that envieth to make any others partakers of what good he may, is to be abhorred.

We should not despise any good thing, because an evil man hath it; but labour earnestly to get it, because it is good.

It is easy for a man to fall to all kinds of Vice; the way thereto is so ready and short. But GOD hath made the way to Virtue hard, sharp, and rough: but though it appears so at first; yet, at the end, it is very pleasant.

Malice is easy to be taken; for, in all kinds of treaties, she putteth herself in press [*the throng*].

Virtue shall be renowned for ever: but an evil man (both while he liveth, and when he is dead) shall be forgotten; or else remembered to his friends' dishonesty.

Wicked things continue not long in one estate: but always toss to and fro, waxing worse and worse, without any kind of measure or steadiness.

*Pithy Metres of divers matters.*

*Socrates.*

**H**E THAT TO Wrath and Anger is thrall,  
Over his Wit hath no power at all.

*Hermes.*

Be merry and glad, honest and virtuous!  
For that sufficeth to anger the envious.

*Pythagoras.*

The more that a man hath of abundance,  
So much the less hath he of assurance.

*Socrates.*

The friends, whom profit or lucre increase;  
When substance faileth, therewithal will cease!  
But friends that are coupled with heart and with love;  
Neither Fear, nor Fortune, nor Force, may remove!

*Musonius.*

If that in Virtue thou take any pain,  
The pain departeth; but virtues remain:  
But if thou have pleasure to do that is ill,  
The pleasure abateth; but Ill tarrieth still.

*Solon.*

If that, by Destiny, things be decreed;  
To labour to shun them is pained lost indeed!  
But if that the Chance of Things be unset;  
It is folly to fear that, we know we may let!

*Plato.*

It is the part of him that is wise  
Things to foresee, with diligent advice:  
But whenas things as unlucky do frame;  
It becometh the valiant to suffer the same.

*Hermes.*

If not for to speed, thou think it a pain ;  
Will not the thing that thou mayest not attain !  
For thou, and none other, art cause of thy let ;  
If that which thou may'st not, thou travail to get.

*Plato.*

To feign and to flatter, to gloss and to lie,  
Require divers colours, and words fair and sly :  
But the utterance of truth is so simple and plain,  
That it needeth no study to forge, or to feign.

*Horace.*

To the Avaricious is no suffisance ;  
For covetise increaseth as fast as his substance.

*Solon.*

He is neither rich, happy, nor wise,  
That is a bondman to his own Avarice.

*Pythagoras.*

To strike another, if that thou pretend ;  
Think, if he struck thee, thou would'st thee defend !

*Solon.*

To beasts much hurt happeneth ; because they be dumb :  
But much more to men, by means of Speech hath come.

*Thales.*

All envious hearts with the dead men depart ;  
But, after death, dureth the Slanderer's dart !

*Hermes.*

He that, at one's instance, another will defame,  
Will also, at another's, to the last do the same :  
For none are so dangerous and doubtful to trust,  
As those that are readiest to obey every lust.

*Plato.*

Since Making of Manners, in company doth lie,  
Enhaunt the good ; and the evil, see thou fly !  
But if to the evil, thou needs wilt resort ;  
Return betimes ! for fear thou come short.



Theophrastus. Flatterers devour men, while they be alive.

*Isocrates.*

Love between Wise men, by effect may fall ;  
But not between Fools, though Folly be equal :  
For Wit goeth by order, and may agree in one ;  
But Folly lacketh order, so that concord is none.

*Theophrastus.*

For a man much better it is, among Raveners  
To fall and be taken ; than among Flatterers :  
For Ravens but of flesh, dead bodies do deprive ;  
But Flatterers devour men, while they be alive.

*Socrates.*

He that, of all men will be a Corrector,  
Shall, of the most part, win hate for his labour !

*Diogenes.*

Of Slanderers, and Flatterers, take heed, if ye will !  
For neither tame, nor wild, beast, can bite us so ill :  
For of wild beasts, Slander is the worst biter ;  
And of the tame, most biteth a Flatterer.

*Pythagoras.*

They that to talk of Wisdom are bent,  
Not following the same, are like an instrument ;  
Whose pleasant sound, the hearers doth delight :  
But, itself not hearing, hath thereby no profit.

*Horace.*

As long as a tun, or a vessel, may last,  
Of the first liquor it keepeth the taste ;  
And Youth, being seasoned in virtuous labour,  
Will, ever after, thereof keep the savour.

*Euripides.*

*Englished by [Roger] Ascham.*

What thing a man in tender age hath most in ure ;  
That same to death, always to keep he shall be sure :  
Therefore in Age who greatly longs good fruit to mow,  
In Youth he must himself apply good seed to sow.

*Pythagoras.*

Beware of thine en'my, when he doth menace ;  
And trust thou him not, if fair seem his face !

Treasures evilly got, are worse spent. Hermes.

For serpents never so deadly do sting  
As when they bite without any hissing.

*Hermes.*

Treasures, which Falsehood seemeth to augment,  
Are evilly gotten; and worser are spent:  
Wherefore to be rich whoso doth intend,  
Ought truly to win, and duly to spend.

*Plutarch.*

Since the World, unsteady, doth oft ebb and flow,  
It behoveth a wise man all times for to know;  
And so for to sail, while he hath fair weather,  
That the haven may keep him, when hold may no anchor.

*Diogenes.*

Of a churlish nature proceedeth Foul Language;  
But Fair Speech is token of a noble courage.

*Anacharsis.*

A friend is not known but in necessity;  
For, in time of wealth, each man seemeth friendly.

*Socrates.*

Wisdom and Science, which are pure by kind,  
Should not be writ in books; but in mind:  
For Wisdom in books, with the book will rot;  
But writ in mind will never be forgot.

*Seneca.*

For covetous people, to die it is best;  
For the longer they live, the less is their rest.  
For Life them leadeth, their substance to double;  
Where Death them dischargeth of endless trouble.

*Antisthenes.*

Men ought not weep for him that guiltless is slain;  
But for the Slayer, which quick doth remain:  
For to die guiltless is loss but of body;  
But body and Soul both, are lost of the guilty.

*Xenocrates.*

Of works begun, when goodness may breed,  
We should, with all swiftness, devise to proceed;  
But if, by our works, may grow any Ill;  
We should be as swift to conquer our will.

Socrates. Believe not thine Ear ! which is full oft led awry.

*Socrates.*

By ordering the Tongue is a trial most true,  
To know if a man, his lusts can subdue.  
For he that ne rule can his Tongue as him list,  
Hath much less power, other lusts to resist.

*Socrates.*

Whatever it chance thee of any to hear,  
Thine Eye not consenting, believe not thine Ear !  
For the Ear is a subject full oft led awry ;  
But the Eye is a judge that in nothing will lie.

*Seneca. Boethius.*

Wisdom and Honour most commonly be found  
In them that in Virtue and Goodness abound :  
And therefore are better than Silver and Gold,  
Which the evil commonly most have in hold.

*Horace.*

Stop the beginnings ! so shalt thou be sure,  
All doubtful diseases to 'suage and to cure :  
But if thou be careless, and suffer them brast ;  
Too late cometh plaster, when all cure is past.

*Xenophon.*

If that it chance thee, in war for to fight ;  
More than to Wit, trust not to thy Might !  
For Wit without Strength much more doth avail,  
Than Strength without Wit, to conquer in battle.

*Aristotle.*

Both Hatred, Love, and their own Profit,  
Cause Judges oft times the Truth to forget.  
Purge all these vices therefore from thy mind ;  
So shall Right rule thee, and thou the Truth find !

*Plato.*

Although, for a while, thy vice thou may'st hide ;  
Yet canst thou not always keep it unespied !  
For TRUTH, the true daughter of GOD and of Time,  
Hath sworn to detect all sin, vice, and crime.

*Aristotle.*

The having of Riches is not so commodious,  
As the departing from them is grievous.

Better be mute, than dispute with the Ignorant. Pythagoras.

*Plato.*

Happy is the realm, the which hath a King  
Endued with Wisdom, Virtue, and Learning ;  
And much unhappy is the realm and province  
Whereas these points do lack in their Prince.

*Plutarch.*

To whatsoever the King doth him frame ;  
His men, for the most part, delight in the same :  
Wherefore a good King should Virtue ensue,  
To give his subjects example of Virtue.

*Hermes.*

Better it is for a Wife to be barren,  
Than to bring forth a vile, wicked, carrion.

*Socrates.*

Alms distributed unto the indigent  
Is like a medicine given to the impotent :  
But to the unneedy, a man to make his dole,  
Is like the ministering of plasters to the whole.

*Pythagoras.*

Better it is for a man to be mute,  
Than with the ignorant much to dispute :  
And better it is to live solitarily,  
Than to enhaunt much evil company.

*Diogenes.*

Try, and then trust, after good assurance ;  
But trust not, ere ye try, for fear of repentance !

*Plato.*

That thing in a realm is worthy of renown,  
For which Right is raised, and Wrong beaten down.

*Seneca.*

Goodness itself doth good men declare ;  
For which many more, the better do fare.

*Socrates.*

Unhappy he is, wheresoever he come,  
That hath a Wit, and will not learn Wisdom.



*The things that cause a quiet life.*

*Written by Martial ;  
and Englished by Lord Henry [Howard],  
Earl of Surrey.*

**M**y friend ! The things that do attain  
The happy life be these, I find.  
The Riches left, not got with pain ;  
The fruitful ground ; the quiet mind.

The equal friend. No grudge, no strife ;  
No charge of rule, nor governance.  
Without disease, the healthy life.  
The household of continuance.

The mean diet ; no dainty fare.  
Wisdom joined with Simplesness.  
The night dischargèd of all care ;  
Where wine, the Wit may not oppress.

The faithful Wife, without debate.  
Such sleeps as may beguile the night.  
Content thyself with thine estate !  
And wish not Death ; nor fear his might !

F I N I S .

## THE LAST BOOK.

### *Of Proverbs and Semblables.*

**T**HREE BOOKS CONCLUDED; according to our promise, it is requisite that the Fourth follow: which, being well considered, is no less profitable, either to Good Instruction or Moral Wisdom, than any of the rest.

For whereas the others only command, and shew the thing simply; this kind, by vehemency of matter contained in other things, persuadeth the thing effectually: besides much good learning of Natural Philosophy contained in the examples.

And, surely the diligence of the Philosophers herein is greatly to be commended: which hath devised so goodly a way to allure all men to Wisdom.

In which kind, sith [*since*] ERASMUS, one of the best learned in our time [1547], hath already studied, and thereof compiled a book, drawn (as he saith himself) out from the purest of the Philosophers; I have herein Englished of his, such as to me seemed most meet for this purpose, adding them to others agreeable to this matter: omitting the rest, not because they agree not herewith; but because they be so many as will in English make a great volume—willing such as therein delight, to set forth the rest: and not to look for all things here; in which nothing less than perfection is pretended [*attempted*].

As for the profit and use of Parables, I think it needless for to declare: seeing their own plainness declareth them so plainly as no man may do it plainlier. As for example,

Like as Hemlock is poison to Man: so is Wine poison to Hemlock.

What declaration needeth this now, to be better understood [*understood*]? except a man physically [*medicinally*] should shew the properties of Wine and Hemlock.

## The similitude of Hemlock to Flattery.

Now as for the use of this in persuasion, it may be thus applied.

Like as Hemlock is poison to Man, and Wine poison to Hemlock: so is Flattery poison to Friendship; and licence to be flattered poison unto Flattery.

Lo here, the example that ERASMUS useth: wherein is contained great Counsel, great Wit, and great Learning. First, it teacheth that Hemlock is poison, and mortal when it is mingled with Wine: which being known, may the better be avoided.

Then counselleth he to beware of Flattery; and, in shewing what maketh Flattery deadly poison, he teacheth a remedy how to avoid Flattery. For if we regard not a Flatterer, and give him licence to flatter us; we shall never be hurt by Flattery.

Such like commodity shall a man take by Parables, or, as I call them, Semblables; which hereafter shall follow: the effect whereof I have not drawn into Summaries [*Chapters*], because they be so few; but have put them together, as I found them—wishing them, with all the rest, to be well accepted.

**L**IKE AS A Chirurgion [*Surgeon*] paineth sore his patients' bodies with lancing, cutting, and se[ve]ring putrified members; even so doth the Mind of Man afflict and vex his unruly Soul; that it might, by such means, be rid from voluptuousness.

He that, being reprov'd, departeth immediately, hating his Counsellor, doth as a sick man which, as soon as his Chirurgion hath cut his ulcer, goeth his way: not tarrying until his wound be dressed; and his grief assuaged.

Like as to a shrewd [*vicious*] Horse belongeth a sharp bridle; so ought a shrewd [*scolding*] Wife to be sharply handled.

As Plants, measurably watered, grow the better; but watered too much are drowned and die: so the Mind, with moderate labour, is refreshed; but, with over much, is utterly dulled.

As empty vessels make the loudest sound: they that have least wit are the greatest babblers.

Like as a Ship, that hath a sure Anchor, may lie safely in any place: right so the Mind, that is ruled by perfect Reason, is quiet everywhere. \*

As a small spot, or freckle, in the face is a greater blemish than a scar, or knot [*protuberance*], in the body: so a small fault in a Prince seemeth worse than a greater in a private person.

As Fire smoketh not much, that flameth at the first blowing: so the Glory that shineth at the first is not greatly envied at; but that which is long in getting, Envy always preventeth.

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediately cut it off, and cast it away; but (either with straining it higher, or slackening it down lower), by little and little, causeth it to agree: so should Rulers rather reform transgressors; than to cast them away for every trespass.



As a precious Stone in a gold ring, so is a virtuous Heart.

Like as narrow-mouthed Vessels, which are longest in filling, keep their liquor the better: so Wits, that are slow in taking, are best of all to retain that they learn.

As a Spark of fire, or the Snuff of a candle, negligently left in a house, may set a whole town on fire: so of Privy Malice and Discord cometh open destruction of people.

As Iron and Brass are the brighter for the wearing: so the Wit is most ready that is most occupied.

Like as they that taste Poison destroy themselves therewith: so he that admitteth a Friend before he know him, may hurt himself, while that he proveth him.

Like as the Chameleon hath all colours, save white: so hath a Flatterer all points, save Honesty.

Like as one branch of a tree, being set on fire, kindleth all the rest: so one vicious fellow destroyeth a whole company.

As a precious Stone in a gold ring; so shineth a Heart that is settled in virtuousness.

Like as, with water, Malt is made sweet: even so a sorrowful Heart is made merry with wine.

As a sick man is cured of his disease, by virtue of a Medicine: so is an evil man healed of his malice, by virtue of the Law.

Like as men choose good Ground to labour and to sow [in]: so should they choose honest men to be their Servants.

As the fortune of this World shall make thee rejoice over thine enemies: even so may it make thine enemies rejoice over thee.

Like as Wax is ready and pliant to receive any print or figure: so is a young Child apt to any kind of Learning.

As a Physician cannot cure his patient; except he know first the truth of his disease: even so, may a man give no good counsel; except he know thoroughly the effect of the matter.

Even as a good Gardener is very diligent about his garden; watering the good and profitable herbs, and rooting out the unprofitable weeds: so should a King attend to his Common-weal; cherishing his good subjects, and punishing such as are false and unprofitable.

As the cutting of vines and all other trees is [the] cause of better and more plentiful fruit: so the punishment of the bad causeth the good to flourish.

Like as green wood, which is long in kindling, is hotter

As the Soul is to the body, so is a King to his people.

than the dry when it is fired : so he that is sold[om], and long ere he be, angry, is harder to be pacified, than he that is soon vexed.

Like as the Bitterness of the aloe tree taketh away the sweetness of the sweetest honey : so Evil Works destroy and take away the merit of the good.

Like as an Arrow, that lighteth on a stone, glanceth away ; because the stone (lacking softness) yieldeth not to receive it : so the Riches that Fortune giveth (not guided with diligence and circumspection) vanish away without profit.

He that teacheth good to another, and followeth it not himself, is like him which lighteth a candle to another ; and goeth himself darkling [*in the dark*].

Like as a vessel is known by the Sound, whether it be whole or broken : so are men proved by their Speech, whether they be wise or foolish.

Like as a fly, which feedeth upon corrupt things, despiseth the sweet and pure herbs : so wickedness followeth the wicked, dispraising all goodness.

As Rust consumeth iron ; so doth Envy, the hearts of the envious.

As a Shepherd among his sheep ; so ought a King to be among his subjects.

Like as a Field (although it be fertile) can bring forth no good fruit ; except it be first tilled : so the Mind (although it be apt of itself) cannot, without Learning, bring forth any goodness.

As the Plough rooteth out from the earth all brambles and thistles : even so Wisdom rooteth out all vices from the mind.

Like as a crazed [*derelict*] Ship, by drinking in water, not only drowneth itself, but all others that are in her : so a Ruler, by using viciousness, destroyeth not himself alone ; but all others besides, that are under his governance.

As it becometh the people to be obedient and subject to their Lord and King : so it behoveth the King to intend [*design, attend to,*] diligently to the weal and governance of his people ; and rather [*to*] procure their profit, than his own pleasure. For as the Soul is joined with the body ; so is a King united with his people.

Like as a small disease (except it be looked to in time, and be remedied) may be the destruction of the whole body :

As Health preserveth the body ; so Wisdom, the Soul.

so if Rulers be negligent, and look not to small things (whereupon greater do depend), and see them reformed in time: they shall suffer the Common-weal to decay, not [being] able to reform it, when that they would.

As the Shadow followeth the body ; so Praise followeth Virtue. And as the Shadow goeth sometimes before, and sometimes behind ; so doth Praise also to Virtue: but the later that it cometh, the greater it is ; and the more of value.

As in every Pomegranate, there is some grain rotten: so is there no Man but hath some evil condition.

As a man appeareth more in a mist than in clear weather: so appeareth his vice more when he is angry, than when he is at quiet.

As no Physician is reputed good, that healeth others, and cannot heal himself: so is he no good Governor, that commandeth others to avoid vices ; and will not leave them himself.

Like as the Fire wasteth the firebrand: so doth Scornfulness waste love between friends.

As men, for their bodily health, do abstain from evil meats: so ought they to abstain from sin, for the salvation of their Souls.

As Health preserveth the body ; so Wisdom conserveth the Soul.

As a Captain is the Director of a whole host: so Reason joined with Knowledge is the Guide of Life.

Like as a hand is no part of [a] man, except it can do the office of a hand: so is Wisdom no part of a wise man, except it be occupied [*made use of*] as it should be.

Like as the Governor of a ship is not chosen for his riches; but for his knowledge: so ought Rulers of a City to be chosen for their wisdom and learning, rather than for their dignity and riches.

As a golden Bridle, although it garnish [*adorn*] a horse; yet maketh him never the better: so although Riches garnish a man; yet can they not make him good.

Like as Age followeth Youth; even so Death followeth Age.

As to the good, their goodness is a reward: so to the wicked, their wickedness is a punishment.

Like as Grief is the disease of the body: so is Malice a sickness of the Soul.

As a man, in a dark cave, may not see his own proper



The remembrance of God surmounteth all things.

figure; so the Soul, that is not clean and pure, cannot perceive the true and perfect goodness of Almighty GOD.

As the goodness of Wise Men continually emendeth [*improves*], so the malice of Fools evermore impaireth [*becomes worse*].

As GOD surmounteth all other creatures: so the remembrance of him surmounteth all other imaginations.

As Liberality maketh friends of enemies; so Pride maketh enemies of friends.

Like as bees, out of Flowers, suck forth the sweetest; so should men, out of Sciences, learn that [which] is best.

Like as no man can tell where a Shoe wringeth [*pincheth*], save he that weareth it: so no man can know a Woman's disposition, save he that hath wedded her.

As they which cannot suffer the light of a candle, can much worse abide the brightness of the sun: so they that are troubled with small trifles, would be more amazed in weighty matters.

The Spouse which forsaketh her Husband, because she is grieved with his manners, is like him which, because a bee hath stung him, forsaketh the honey.

He that fisheth with poison catcheth fish; but ill and corrupted: and so they that endeavour to get their Husbands by deceits and charms, may lightly [*easily*] get them; but [they will be] better ungotten.

Such Wives as had rather have foolish Husbands, whom they might rule; than to be ruled by sober wise men: are like to him, which would rather lead a blind man in an unknown way; than to follow one that can see, and knoweth the way well.

Like as a Block, though it be decked with gold, pearl, and gems, is not to be regarded; except it represent the shape of somewhat: even so a Wife, be she never so rich; yet if she be not obedient to her Husband, she is nothing worth.

Like as the savour of Carrion is noisome [*offensive*] to them that smell it; so is the talk of Fools, to wise men that hear it.

Like as, in a pair of tables [*tablets*], nothing may be well written before the blots and blurs be wiped out; so Virtue and Nobleness cannot be seen in a man, except he first put away his vices.

Like as the Eye cannot, at once, see both above and



Love will cling like Ivy.

beneath ; no more may the Wit apply both Vice and Virtue together.

As Ivy, in every place, findeth somewhat to cleave to : so Love is never lightly [*easily*] without a subject.

*Aristotle. Plutarch. Seneca.*

**L**IKE AS NURSES oftentimes, while they be too curious to rub off spots from their children, rub away the skin and all; even so, divers, while they go about to redress small trifles, commit greater offences.

He, that casteth away his Kinsfolk, and maketh him[self] friends of Strangers, doth as the man which would cast away his fleshy leg, and set on another of wood.

Like as rain may not profit the corn that is sown upon dry stones; so neither Teaching, nor Study, may profit a Fool to learn Wisdom.

Like as the Eye, without Light, can neither see itself, nor judge of anything else; so the Soul, that lacketh Wisdom, is brute [*brutish*] and knoweth nothing.

As the Towns, wherein men labour, wax always richer and richer; but such as are bent to idleness and pleasure daily decay, and come to utter desolation: so the Goods that be got by travail [*labour*], study, and diligence, and so kept, shall continue and increase; but that which is evil got, or suddenly won, shall even as suddenly vanish away again.

Like as the sick man, which asketh counsel and is taught of the Physician, is never the nearer of his health, except he take his medicine: so he that is instructed in Wisdom and Virtue, and followeth not the same, is never the better therefore; but loseth the health of his body, and [the] blessedness of his Soul.

Like as it is a shame for a man that would hit the prick [*the centre, the white*] to miss the whole butt; even so it is a shame for him that desireth Honour, to fail of Honesty.

As Fire and Heat are inseparable; so are the hearts of faithful Friends.

Like as a Trumpeter soundeth out his meaning, by the

The body, the instrument of the Soul ; the Soul, of God.

voice of his trumpet : so should a woman let her Husband speak for her.

They which were wont to do sacrifice unto JUNO, the Goddess of married women, took always the galls from the beasts which they sacrificed : signifying thereby, That all anger and displeasure ought to be far from married folk.

Like as they which keep elephants wear no light-coloured garments ; nor they which keep wild bulls wear any purple ; because such colours do make them fierce : so ought a Wife to abstain from such things as she knoweth will offend her Husband.

Like as a member [of the body] vexed with the Itch hath always need of clawing [*scratching*] : so the Covetousness of the mind can never be satisfied.

As a scar giveth us warning to beware of wounds ; so the remembrance of evils that are passed may cause us to take the better heed.

As the complaints of children may be soon appeased ; so small affections vanish lightly.

He that bringeth an infirm body to a bain [*bath*], or to any voluptuousness, is like him which bringeth a broken ship into the raging seas.

He that giveth Riches or Glory to a wicked man, giveth Wine to him that hath a fever.

They who go to a banquet only for the meats' sake, are like them which go only to fill a vessel.

Like as the body is an instrument of the Soul ; so is the Soul an instrument of GOD.

Servants, when they sleep, fear not their Masters : and they that be bound, forget their fetters. In sleep, ulcers and sores leave smarting : but Superstition alone vexeth a man when he sleepeth.

If they be miserable which have cruel Masters ; although they may go from them ; how much are they more miserable that serve their Vices, as their Masters from whom they cannot fly.

They which worship GOD for fear lest any evil should chance unto them, are like them which hate Tyrants ; and yet reverence them, because they should not hurt them.

Like as they judge worse of a man, the which say, 'That he is wrathful and ungracious' ; than if they denied him to be alive : so they think not so evil of GOD, which say, 'There is not God at all,' as the Superstitious which say,



Where is no Light, no Shadow : no Wealth, no Envy.

‘GOD is froward and full of wrath and revenge.’

Like as they which bring up horses well, teach them first to follow the bridle : so they that teach children should first teach them to give ear to that which is spoken.

As we behold ourselves in other folks’ eyes : so should we learn, by other men’s report, what doth become us, and what doth not.

Like as they which give unwillingly seem to have but little themselves : even so they which praise other folks slenderly, seem to desire to be praised themselves.

Like as, in meats, the Wholesomeness is as much to be required as the Pleasantness : so, in hearing and reading Authors, we ought to desire as well the Goodness as the Eloquence.

As a Looking Glass representeth everything that is [over] against it : even so doth a Flatterer.

Like as a Shadow followeth a man continually, whatsoever he do : even so a Flatterer, whatsoever a man doth, applieth [*adapteth*] himself to the same.

Like as a Physician cureth a man secretly ; he not feeling it : so should a good Friend help his friend privily ; when he knoweth not of it.

Like as the Rule ought to be strait and just, by which other rulers should be tried : so ought a Governor, which should govern others, to be good, virtuous, honest, and just, himself.

As a vessel cannot be known, whether it be whole or broken, except it have liquor in it : so can no man be thoroughly known what he is, before he be in authority.

As Darnel [*cockle*] springeth up among good wheat, and Nettles among roses ; even so Envy groweth up among Virtues.

Where as is no Light, there is no Shadow ; and where as is no Wealth, there is no Envy.

They that are ready to take a Tale out of another’s mouth, are like unto them which, seeing one proffered to be kissed, would hold forth their lips, to take it from him.

Like as a horse, after he hath once taken the bridle, must, ever after, bear one or other : so he that is once fallen in debt, can lightly [*easily*], never after, be thoroughly quit therefrom.

As a wise Mariner, in calm weather, prepareth himself ; looking for a tempest : even so ought the Mind, when it is



A wise man should take in good part all fortunes.

most at quiet, to doubt of [*fear*] some tribulation.

Like as the famished, for lack of other meat, are fain sometimes to eat their own flesh: so many that are vainglorious are forced to praise themselves; because no man else will.

Like as a Spot ought to be wiped out at the first; lest, with too long tarrying, it stain through, and be the worse to be got out: so should Dissension be remedied at the first, that it grow not to Hatred.

As the vessel cannot be full, which always shedeth [*pours*] out, and taketh in nothing: so the man cannot be wise that evermore talketh, and never hearkeneth.

Like as there is no Tree but will wax barren and grow out of fashion, if it be not well attended to: so there is no Wit so good, but will wax evil, if it be not well applied.

Like as there is no beast so wild but that diligence will make it tame: so there is no Wit so unruly but that Good Bringing up may make gentle.

Like as Physicians, with their bitter drugs, do mingle their sweet spices; that they might be the better received: so ought checks to be mingled with gentle admonitions.

Like as a dog devoureth by and by [*instantly*] whatsoever he may catch; and gapeth continually for more: so if it chance us to obtain anything; we set little by it, desirous always to obtain somewhat else.

Like as Books which are seldom times occupied [*used*] will cleave fast together; even so the Memory waxeth hard, if it be not often times renewed.

Like as the Stroke which a man seeth, may be the better received and defended: so the Mischief which is known of before, can do the less harm.

The poison which Serpents continually keep without any harm, they spew out to others' destruction: but the Malicious, contrariwise, hurt no man so much as themselves.

Like as when the Wine spurgeth [*purgeth, cleanseth*], it breaketh the vessel; and that which is in the bottom cometh up to the brim: even so Drunkenness discovereth the secrets of the heart.

Like as a cunning workman can fashion an image of any kind of matter; so a wise man should take, in good worth [*in good part*], all kinds of fortune.

Like as the Sun is all one, both to [*the*] poor and rich: so ought a Prince not to have respect to the person;

Sudden Prosperity makes good men's minds drunken.

but to the matter.

Like as an Adamant [*Loadstone*], by a secret and hid power, draweth iron unto it: even so Wisdom, by a secret means, draweth unto it the hearts of men.

Like as Fire is an instrument, without which few works can be finished: so, without Charity, nothing may be done well and honestly.

Like as clear Glass can hide nothing: so there be many that can[not] keep [a] secret; nor dissemble nothing.

As some Poisons are so contrary by nature, that the one cureth the other: so is it likewise of Deceits and Vices.

After Winter, the Spring time followeth; but after Age, Youth never cometh again.

Like as where there is great store of Apothecaries' wares and of Physicians; there must needs be many diseases: so wheresoever there be many Laws, there must needs be much unrighteousness and wrong.

Like as both Default and Excess do hurt the body; but chiefly Excess, which bringeth most and greatest diseases. Even so both Prosperity and Adversity, if they come suddenly, hurt the Soul: but that which men call 'Good Fortune' is cause of the greater griefs; because that, like to Wine, it maketh good men's minds drunken.

Like as it is a great foolishness to leave the clear fountains, and to fetch water in [*from*] puddles: so is it likewise to leave the Evangels, and to study the dreams of men's imagination.

Like as an Adamant draweth, by little and little, the heavy iron until, at the last, it be joined with it: so Virtue and Wisdom join men unto them.

As he which, in a Game Place, runneth swiftest, and continueth still his pace, obtaineth the crown for his labour: so all that diligently learn, and earnestly follow, Wisdom and Virtue shall be crowned with Everlasting Glory.

FINIS.

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*declaring the Contents of the whole Book.*

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*In the last Book are contained Parables; very proper to be  
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Plato	Socrates	Seneca

*Finis.*



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7. Of Counsel and Counsellors.
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  6. Of Knowledge, Ignorance, and Error.
  7. Of Money and Covetousness.
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